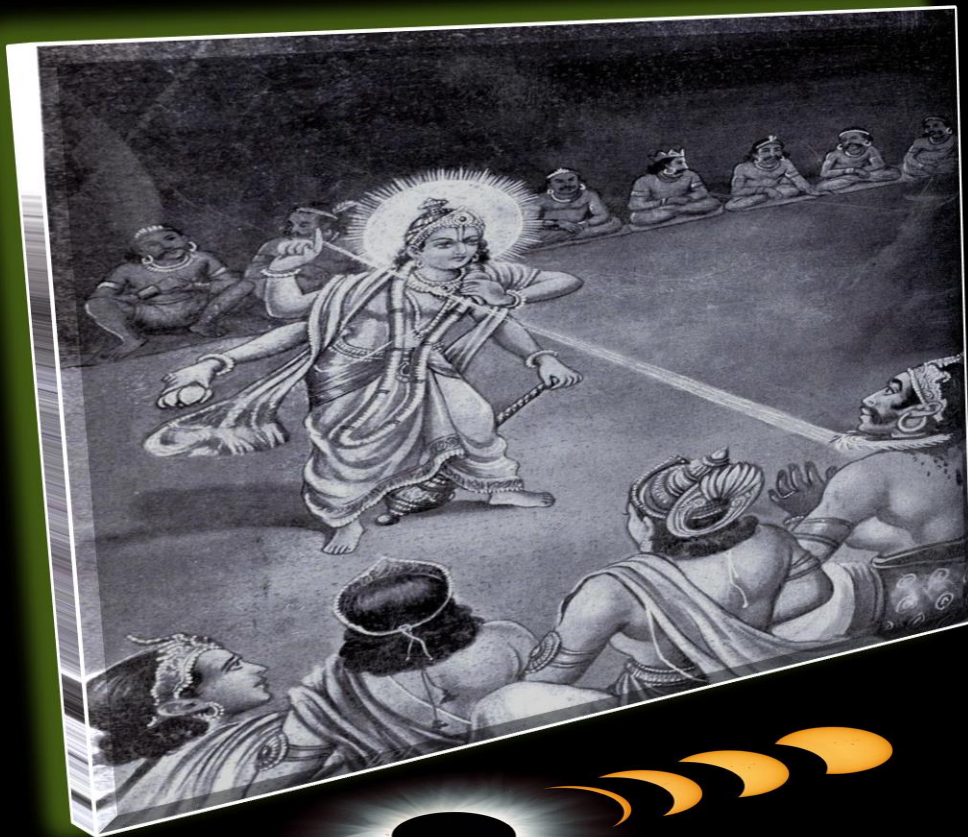




# Celestial

## Spectacles



Hari Sarvottama – Vaayu Jeevottama – Sri GuruRaajo Vijayate

© bhargavasarma (nirikhi krishna bhagavan)



## **Hari SARvottama – VaAyu JeEvottama** **for novice understanding©**

(<https://www.facebook.com/bhagavanknl/>)

### **Celestial Spectacles**

#### **Contents...**

- **Eclipse – A celestial splendour**
- **Pralaya – The Celestial Deluge**
- **Amaavaasya – The New Moon day**
- **Parvakaala – Reckoning of Celestial Time**
- **Kaalaganana – Arithmetic of Celestial Time**
- **Navagraha – The Celestial Bodies** (Basic study)
- **Planetary Transits – Gochaara** (A general study)
- **Symptoms of Kaliyuga** (Sri Bhagavata PuranaAntargata)



## **Eclipse – The Celestial splendour**

### **(Understanding Eclipse – Grahana)**

Eclipse is a natural phenomenon that we come across regularly at least twice in a year. Occurrence of eclipse is always fascinating and the spectacular event leads to never ending thirst for scientific, spiritual, astrological and sociological research.

Whenever there is an eclipse generally we come across certain terminology being used and one will always get perplexed with these jargons.

Let us try to understand some of the Eclipse related terminologies for a better comprehension of the concept and significance of the Eclipse both from scientific point of view as well as from Hindu Pauranic perspective.



## What is an Eclipse?

Eclipses are caused by the powerful alignment of Sun, the Moon and Earth. Best known are the Lunar Eclipse when the Earth blocks the Sun's light from the Moon and the Solar Eclipse when the Moon blocks the Sun's light from small portion of the Earth. During a Lunar eclipse, Moon enters the shadow of the earth and at Solar Eclipse Moon enters the Sun's disc.

Literally speaking Eclipse is a Latin/Greek word; **Eclipsis-Ekleipsis-Ekleipein** meaning abandonment, fail to appear, obscuring (covering) of one celestial body (star) by another, a temporary or permanent dimming or cutting off of light, a disgraceful or humiliating end or downfall, to overshadow or surpass, to hide from view, to block passage of all or a part of one celestial body into the shadow of another.

Scientifically, it is the disappearance of the whole or a part of the Sun when the Moon comes between it and the Earth or disappearance of the Moon when the Earth's shadow falls across it.

## From Hindu perspective what is Grahana?

In Sanskrit Eclipse is known as **Grahana** meaning, held forcibly or to seize or afflicted because of being captured. It also means to absorb or swallow. In general, grahana means acceptance.

An eclipse is also known as **Upaaraaga** in Sanskrit. If it is solar eclipse it is known as **Suryoparaaga** and if it is lunar eclipse it is known as **Chandroparaaga**.

## What is Solar Eclipse or Surya Grahana?

A Solar Eclipse or Surya Grahana can occur only on the day of Amaavaasya (on a new Moon day), when the Moon is in its new phase, when the Sun and Moon are in conjunction as seen from the Earth.



# Solar Eclipse

Where the Moon fully/partially obscures Earth's view of the Sun

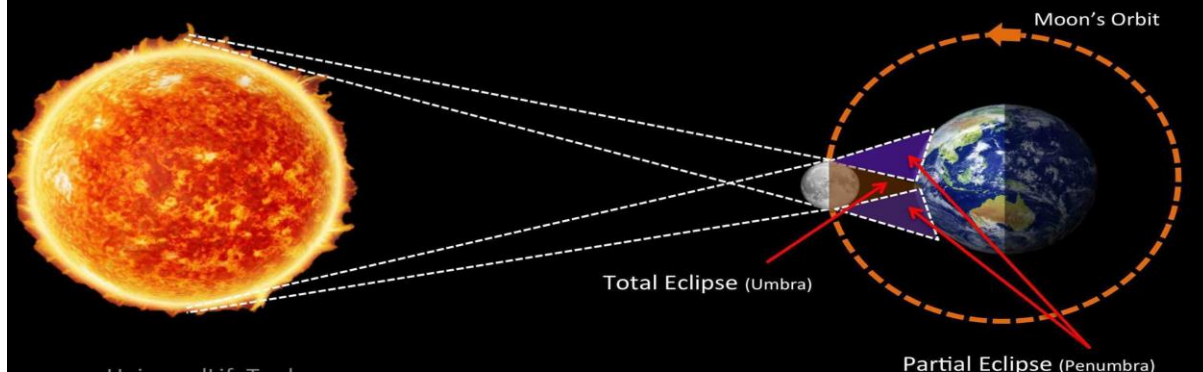
Partial Eclipse = Earth within Moon's Penumbra shadow.

Total Eclipse = Earth within Moon's Umbra shadow.

**Obscures** our future vision so we can clearly see the **NOW**

**Profound Opportunities** to not be a victim of the **PAST**

**Quantum Leaps** into more conscious ways of living/being



## TYPES OF SOLAR ECLIPSES

Due to variations in distance, not all eclipses are total. Every eclipse passes through a partial phase as the moon slowly moves across the sun. Even at the height of an eclipse, the moon may not completely cover the sun.



### PARTIAL ECLIPSE

Only part of the sun is covered by the moon. The eclipse may continue to a total or annular phase.

(CREDIT: NASA/HINODE)



### TOTAL ECLIPSE

When the moon completely obscures the sun, unique effects occur. The solar corona becomes visible. Animals and birds think that night has fallen, and the air temperature may drop. (CREDITS: Williams College Eclipse Expedition – Jay M. Pasachoff, Muzhou Lu and Craig Malamut)



### ANNULAR ECLIPSE

In this special kind of partial eclipse, the moon is slightly too far away from Earth to exactly cover the sun. The edge of the sun is still visible all around.



### HYBRID ECLIPSE

A hybrid eclipse occurs when the tip of the moon's shadow lifts off the surface of the Earth at some point. This means that some observers along the path see a total eclipse, while others will see an annular eclipse.

SOURCES: NASA, GODDARD SPACE FLIGHT CENTER, ROYAL ASTRONOMICAL SOCIETY OF CANADA

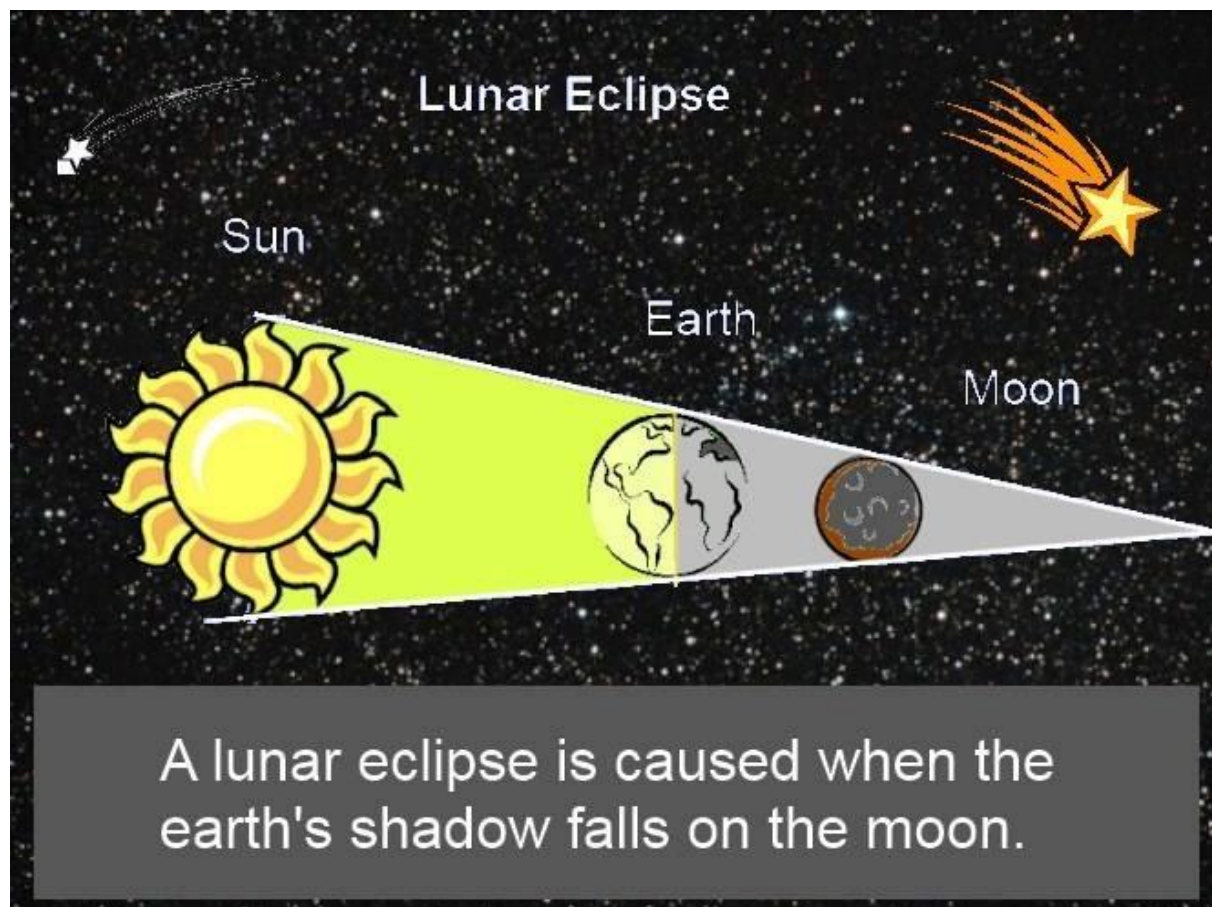


In a solar eclipse Moon is the eclipsing body, passing between Earth and Sun while casting a travelling shadow across Earth's lighted surface so that the Sun is wholly or partially obscured (covered).

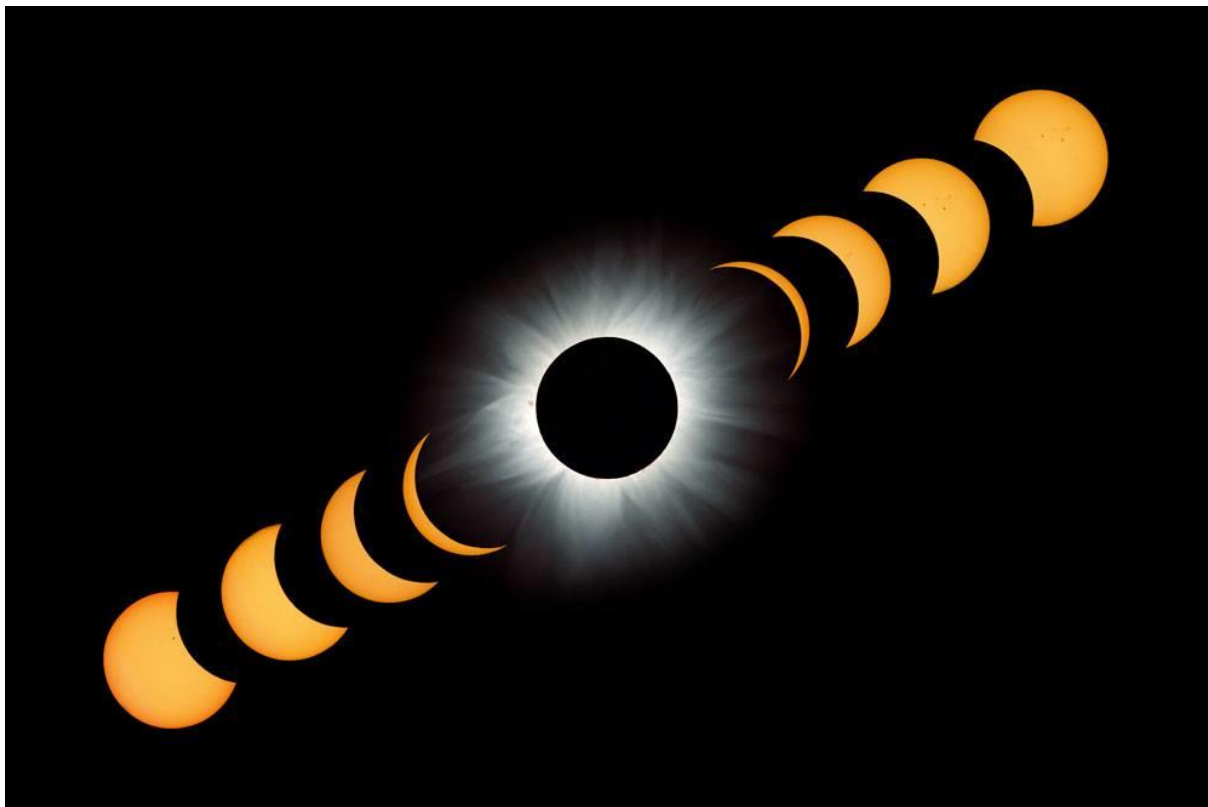
## What is Lunar Eclipse or Chandra Grahana?

Lunar eclipse is caused by the entering of the Moon into the earth-shadow. When the Earth moves between the Sun and the Moon, the shadow of the Earth covers the Moon producing a Lunar Eclipse. The light of the Moon is darkened temporarily.

Chandra Grahana or a Lunar eclipse can occur only on a full moon day (Pournami) when the Moon is directly opposite to the Sun.







What are the types of Eclipses?

There are four types of eclipses, total, annular, hybrid and partial.



A total eclipse when Sun/Moon is completely obscured. Total eclipse (**Sampoorna Grahana**) is a rare event though it occurs.

An Annular Eclipse when the Sun and Moon are exactly in line, but size of the Moon is apparently smaller than that of the Sun.

A Hybrid eclipse that is intermediate between total and annular eclipse.

A partial eclipse, when the Sun and Moon are not exactly in line and the celestial body is only partially obscured.

### **Understanding Eclipse - Hindu perspective**

#### **Significance of Rahu-Kethu during Eclipse**

Pauranic reference to eclipse can be found in Srimad Bhagavatha Purana; Mahabharatha, Vishnu related puranas etc. According to Hindu philosophy it is believed that eclipses are caused by Rahu/Kethu.

In Bhagavatha purana a sizeable reference has been made to the origin of Rahu and why Rahu/Kethu are responsible for eclipses.

#### **Who is Rahu-Kethu?**

Basically Rahu and Kethu are one single entity; the Rahu.

According to Sri Bhagavatha Purana (6th canto) Rahu an asura was son of Viprachitti and Simhika. Rahu had a boon (as a result of penance) from Lord Brahma to have Amruta and become immortal.

During Ksheera Saagara Madhanam (churning of milk ocean); when Amrutha the divine nectar was being served by Lord Vishnu in the guise of a celestial damsel (Mohini Avathaara); Rahu the demon managed to get a share to it.

Surya (Sun) and Chandra (Moon) detected this action of Rahu and immediately alerted Lord Vishnu who in turn chopped off the head of Rahu with His Sudarshana Chakra.



By that time Rahu had swallowed the divine nectar thereby became immortal and was given a place in the universe and recognized as a Graha.

However, since his head was severed by Lord Vishnu, he (Rahu) became two entities; one the disembodied head (trunk less body) referred to as Rahu and the other decapitated (headless trunk of the demon Rahu) body the Kethu recognized as two distinctive Grahas.

This action of Sun and Moon has led to reprisal from Rahu (Rahu-Kethu) causing eclipses time and again.

In Hindu philosophy Rahu is believed to be the one who causes eclipse and in Vedic astrology Rahu and Kethu are very much recognized as Grahas along with the other seven.

In Navagraha Sthothra composed by Lord & Sage Sri Vedavyasa, description of Rahu is well suited to the reference of an eclipse.

It portrays Rahu and Kethu as follows...

Ardha Kaayam Mahaa Veeram

**Chandraaditya Vimardhanam**

Simhikagarbha-sambhootham

Tham **Raahum** Pranamaamyaham (**Rahu**)

**Meaning...**

One who has half body; a valor and possess great power; one who subdues or hides Sun (Aaditya) and Moon (Chandra); Vimardhana (eclipse); who is a tormentor of Sun and Moon; one who is born from the womb of Simhika;

Similarly, **Kethu** is described as...

Phalaasa pushpa sankasam

Thaarakaa Graha Masthakam

Roudram Roudraatmakam Ghoram

Tham **Kethum** Pranamaamyaham (**Kethu**)

**Meaning...**

One whose colour, looks, appearance is that of Phalasa flower; (Phalasa is a tree known as Moduga Vruksha);

one who is at the summit of stars and planets; one who is violent, cruel, fearsome, menacing and dreadful.



Kethu literally means; Dhwaja (flag), mukhanda (chief/leader), Vyri (enemy); Kethu is an embodiment of cruelty.

An eclipse (solar/lunar) could be **Rahugrasta** where Rahu is involved or could be **Kethugrasta** where Kethu is involved.

Astronomically Rahu and Kethu denote two points of intersection of the paths of Sun and Moon as they move on the celestial sphere. They are called the north and south lunar node (ascending and descending nodes).

Astrologically eclipse is not considered to be a good event and believes that it paves ways for many calamities in the areas where it occurs. It is said that in MahaBharatha sage Sri Vedavyasa alerted Dhritharastra about the onset of two eclipses successively, its implications and advises him to stop the war.

## **Grahana Vichaara**

### **What is Vedha?**

Eclipse is not an auspicious moment.

Vedha means an affliction (pain or grief) to the celestial body Sun/Moon as the case may be.

This period of pain or grief to the celestial body is spiritually known as Vedha which is not an auspicious period.

It is prescribed to abstain from eating/drinking during the hour of grief (Vedha) to the celestial body while the universal repositioning is taking place.

### **What is the duration of Vedha?**

According to sacred texts, duration of Vedha during Eclipse is based on the concept of Prahara or Yaama which indicates the time element.

A Prahara is a unit of time equivalent to 1/8th of a day and similarly a Yaama is also a unit of time which is equivalent to three hours.

Inauspicious period otherwise known as Vedha begins about four Praharaas/Yaamaas before solar eclipse and three praharas/Yaamaas before lunar eclipse.

That means Vedha begins...

12 hours (30 ghatis) before the commencement of a solar eclipse and 9 hours (22½ ghatis) before a lunar eclipse begins in general.

In case it is Lunar eclipse and Grasthodaya (eclipse already in progress at the time of Moonrise) Vedha will be for four Praharaas/Yaamaas. That means it begins 12 hours before the commencement of lunar eclipse.

### What is Grasthodaya?

Grastha means possessed, seized, captured, or swallowed and Udaya means rising time.

Grasthodaya means, rising of Sun (sunrise) or Moon (Moonrise) when the eclipse is in progress (solar/lunar) as the case may be.

Precisely Grahana (eclipse) would have started already before Sunrise/Moonrise and Sparsha is not visible while Moksha alone is visible.

### What is Grasthaastha?

Astha means disappear, setting time, vanished.

Grasthaastha means an eclipse (solar/lunar) which is in progress at the time of Sunset or Moonset as the case may be.

Precisely Grahana (eclipse) would not have ended before Sunset or Moonset. In this case Sparsha is visible while the Moksha is not visible.

**What is Khagraasa?** It means total eclipse (solar/lunar)

**What is Khandagraasa?** It means partial eclipse (solar/lunar)

**What is Parvakala with respect to the Eclipse?**

Entire period of eclipse is said to be a parvakala. Hence during this period.

offering prayer, purascharana of upadesa mantra, Pithru tarpana (thila) and dana (charity) are prescribed and considered highly sacred and meritorious.

Taking bath at the **beginning** of eclipse, prayer, purascharana of upadesa mantra, tarpana during the **mid-time**, charity (daAna) during the **closing time** and Taking bath again **after the eclipse** are highly meritorious.

Chanting of Vedic mantras, sacred Sthothras' will ward off the negative energy that gets activated during eclipse and protects from all negativity.

In case Eclipse is GrasthaAstha, Parva (Punya) kaala ends with Sunset/Moonset as the case may be. Since there will be no Bimba darshana after the Eclipse, austerities (fasting) will continue till next day morning.

**What are the Eclipse Phases?**

There will be three phases during an eclipse. They are...

### **Sparsha – Madhya - Moksha**

**Sparsha** means to touch. It is the phase when the eclipse begins and obscuring of one celestial body over the other becomes visible. Technically it is called UMBRAL phase the



timing of which forms the basis for fixing timing of Eclipse and beginning of Eclipse related austerities/religious activities.

**Madhya** is the phase when the eclipse is at its peak when the disk is completely covered depending on the totality of the eclipse.

**Moksha** is the phase when the eclipse starts receding and the shadow moves away from the celestial body that marks the end of the eclipse.

Visibility of all the three phases generally depends on climatic conditions at the time of eclipse. In case of total eclipse (sampoorna grahana) both Sparsha and Moksha are visible.

### **WHAT IS TO BE DONE DURING ECLIPSE TIME?**

Eclipse is the most opportune time to perform...

- + SnaAna (Sachela snaana) at the start & after the Eclipse;
- + Bhagawad-Prarthana (Prayer);
- + Purascharana of Upadesa Manthras (eg. Gayathri manthra),
- + Pithru Tharpana;
- + DaAna;

Those who are eligible (**TharpanaAdhikari**) should give Sarva Pithru Tharpana to fore-fathers with black Thila (Sesame) with proper sankalpa during eclipse time.

During Vedha period, nithya karma like Snana, Sandhyavandana can be performed.

- + SnaAna (taking bath) after the Eclipse is a must;
- + KaAla Sraaddha can be performed after the eclipse (depending on eclipse ending time sometimes on the next day after Bimba darshana)

## SUGGESTED PRAYERS DURING ECLIPSE

Specific prayers to Lord Vishnu, Sri Lakshmi-Narasimha, Sri Hanuman; Guru Sri RaAghavendra;

Some of the useful prayers suggested during eclipse time are,  
Gayathri Manthra Japa (only those who are eligible)

Sri Vishnu SahasraNaama Stothra;

Sri Venkatesha Stothra (Brahmanda Purana);

Sri RaAma Dwadasanama/RamaRaksha Stotra (Surya Grahana)

Sri Krishna Dwadasanama Stothra/Ashtottara  
(Chandra Grahana)

Sri Hari-Vayu Stuthi; Khila Vayu Stuthi;

Sri SundaraKaanda-Katha Nirnaya (SriMadAacharya Virachita);

Yantroddhaaraka Hanumad Stothra;

Sri Rudra Dwadasanaama Stothra (Chandra Grahana)

Sri SuryaDwadasanaama Stothra; (Surya Grahana)

Sri Raghavendra Stothra/Kavacha/Ashtaakshari;

Sri RamaCharitrya Manjari (Surya Grahana)

If the Eclipse is Rahu-Grastha, praying Goddess Durga Devi; if it is Kethu-Grastha, praying Lord Ganesha is also suggested.

One may choose any one or more of the above or any other useful Divine prayer (with proper anusandhana) based on their individual faith and according to their sampradaya, as per eligibility, while the above list is only indicative but not exhaustive.

Those who cannot recite them can at least resort to chanting of...

Narayana Ashtaakshari/Dwadasaakshari;(or)

Sri Rama Naama (or)

Hare-Rama-Hare-Krishna Manthra; (or)

Nama Thraya Japa (Achyuta-Ananta-Govinda); (or)

Sri Raghavendra Ashtaakshari;

Ekasloki SundaraKanda (Sri GuruRaayara Virachita);

during the Eclipse time.

Praying Sri **Guru RaAyaru** during Eclipse time is specifically prescribed;

Whenever there is a lunar or solar eclipse or during Pushya Star occurring on Sunday (Pushya-Arka Yoga), any person reciting **Sri Raaghavendra Stothra** 108 times with all sincerity and devotion will not have trouble from ghosts/devils and no evil befall on him.

Sri Appanaachaarya an ardent devotee and prime disciple of Sri Guru Raayaru in his famous hymn on Guru Raaghavendra (Sri Raaghavednra Stothra) emphasizes as follows....

ಸೋಮಸೂರ್ಯೋಪರಾಗೇ ಚ ಪುಷ್ಯಾರ್ಕಾದಿಸಮಾಗಮೇ |  
ಯೋನೋತ್ತಮಮಿದಂ ಸ್ತೋತ್ರಮಷ್ಟೋತ್ತರಶತಂ ಜಪೇತ್ |  
ಭೂತಪ್ರೇತಪಿಶಾಚಾದಿ ಪೀಡಾ ತಸ್ಯ ನ ಜಾಯತೇ |

Soma-Suuryo paraage cha pushyaarkaadi samaagame,  
Yo anuthamam idham stotramashtothara satham japeth,  
Bootha pretha pisachaadi peeda thasya na jaayathe;

### **PITHRU THARAPANA SANKALPA SLOKA**

Sri Govinda - Govinda! Sri MahaVishnorAagnaaya,

Pravarthamanasya, Aadya Bramhane, Dwiteeya Parardhe,



Sri Swetha Varaaha Kalpe, Vaivaswatha Manvanthare,  
Kaliyuge, Kali Prathama Charane, Bauddhavathare,  
Salivaahanasakhe,  
Jambudweepe, Meror Dakshina bhage, Bharathavarshe,  
Bharatha Khande, Godavari Dakshina theere.....Sannidhau,  
Asmin Varthamane, Vyavahaarike, Chaandramaanena,  
Sri ..... Sanvatsare, Uttaraayane/Dakshinaayane,  
.....Ruthau, ..... Maase, Krishna/Sukla Pakshe,  
Amaavaasyayaam/Pournamyayaam; .....Vaasare;  
Vishnu Nakshatre, Vishnu Yoge, Vishnu Karane;  
evam guna visheshana visistaayaam; Punya thithau;  
Praacheenavithi (Yagnopaveetham in apasavya position)  
Samastha Pitrantharyaami... Sri MadhvaVallabha  
SriMadhJanardhana Vaasudevah Preranaaya  
Sri MadhvaVallabha SriMadhJanardhana Vaasudevah  
Preethyartham;  
Asmath Samastha Pithrunaam...  
Akshaya Punya Lokaavaapthyartham  
Suryoparaaga/Chandroparaaga Punyakaaley; Sraaddhaanga  
Saddhyah Thila Tharpanam Karishye;  
After giving Thila Tharpana;

### **Samarpana sloka...**

Yasya smrithya cha naamokthyaa thapoyajnaa kriyadhishu  
nyunam sampoornathaam yaathi sadhyo vande  
thamachyutham

manthraheenam kriyaheenam bhakthiheenam Janaardhana  
yathkrutham thu mayaa deva paripoornam thadhasthu mey...

Anena Mayaa – Suryoparaaga/Chandroparaaga Kruthena

Samastha Pithru Thila Tharpanena;

Samastha Pithrantharyaami Sri MadhvaVallabha

SriMadhJanardhana Vaasudevah

Priyathaam Supreetho Varado Bhavathu;

Sri Krishnaarpanamasthu

Kaayena vaacha manasendri yairvaa

Buddhyaatmanaa vaa prakrite swabhavath

Karomi yadyat sakalam parasmai

Naarayanayethi samarpayaami

Achyutaaya Namah - Ananthaaya Namah - Govindaaya Namah

### **GRAHANA DOSHA PARIHARA (Surya Grahana)**

Depending on occurrence of eclipse in a particular constellation and Raasi, those who are born in the respective constellation/zodiac sign may have to perform Grahana Shanti, yatha Shakti, yatha योग्यता.

Those born in the Moon sign of Eclipse, should donate the following to a Brahmana along with Dakshine.

- + One Bronze/Copper plate (filled with ghee) +
- + Silver/Gold Surya Bimba & Naga Bimba; along with....
- + Wheat (Surya);
- + Black Gram/Urad/Urad-dal (Rahu); Horse Gram (Kethu)

+ Black Thila;

**Sankalpa sloka while giving Bimba DaAna**

सूर्यांतर्यामि श्री भारतीरमण मुख्यप्राणांतर्गत

श्री लक्ष्मीनारसिंहप्रेरणाय श्री लक्ष्मीनारसिंहप्रीत्यर्थम्

सूर्योपरागपीडापरिहारार्थम्

नाग सूर्यबिंबदानमहम् करिष्ये

Suryagrahaantaryaami Sri Bharatheeramana

Mukhyapraanaanthargatha Sri Lakshminaarasilha preranaaya

Sri Lakshminaarasilha preethyartham

Suryoparaaga-peeda-parihaaraartham

Sanaaga Suryabimba-daanamaham karishye

సూర్యాంతర్యామి శ్రీ భారతీరమణ ముఖ్యప్రాణాంతర్గత

శ్రీ లక్ష్మీనారసింహప్రేరణాయ శ్రీ లక్ష్మీనారసింహప్రీత్యర్థమ్

సూర్యోపరాగపీడాపరిహారార్థమ్

నాగ సూర్యబింబదానమహమ్ కరిష్యే

సూర్యాంతర్యామి శ్రీ భారతీరమణ ముఖ్యప్రాణాంతర్గత

శ్రీ లక్ష్మీనారసింహప్రేరణాయ శ్రీ లక్ష్మీనారసింహప్రీత్యర్థమ్

సూర్యోపరాగపీడాపరిహారార్థమ్ సనాగ సూర్యబింబదానమహమ్ కరిష్యే

**GRAHANA SHANTI MANTHRA**

(To be recited by everyone during Grahana samaya)

योसौ वज्रधरो देवः आदित्यानां प्रभुर्मतः ।

सहस्रनयनः शक्रो ग्रहपीडां व्यपोहतु ।

मुखं यः सर्वदेवानां सप्तार्चिरमितद्युतिः ।

ಸೂರ್ಯೋಪರಾಗಸಂಭೂತಾಂ ಅಗ್ರೇಃ ಪಿಂಡಾಂ ವ್ಯಪೋಹತು |  
ಯಃ ಕರ್ಮಸಾಕ್ಷಿ ಲೋಕಾನಾಂ ಧರ್ಮೋ ಮಹಿಷವಾಹನಃ |  
ಯಮಃ ಸೂರ್ಯೋಪರಾಗೋತ್ಥಾಂ ಗ್ರಹಪಿಂಡಾಂ ವ್ಯಪೋಹತು |  
ರಕ್ಷೋಗಣಾಧಿಪಃ ಸಾಕ್ಷಾತ್ ನಿಲಾಂಜನಸಮಪ್ರಭಃ |  
ಖಡ್ಗಹಸ್ತೋಽತಿಭೀಮಶ್ಚ ಗ್ರಹಪಿಂಡಾಂ ವ್ಯಪೋಹತು ||  
ನಾಗಪಾಶಧರೋ ದೇವಃ ಸದಾ ಮಕರವಾಹನಃ |  
ಸ ಜಲಾಧಿಪತಿರ್ದೇವಃ ಗ್ರಹಪಿಂಡಾಂ ವ್ಯಪೋಹತು ||  
ಪ್ರಾಣರೂಪೋ ಹಿ ಲೋಕಾನಾಂ ಸದಾ ಕೃಷ್ಣಾಮೃಗಪ್ರಿಯಃ |  
ವಾಯುಸೂರ್ಯೋಪರಾಗೋತ್ಥಾಂ ಗ್ರಹಪಿಂಡಾಂ ವ್ಯಪೋಹತು ||  
ಯೋಽಸೌ ನಿಧಿಪತಿರ್ದೇವಃ ಖಡ್ಗಶೂಲಗದಾಧರಃ |  
ಸೂರ್ಯೋಪರಾಗಕಲ್ಪುಷಂ ಧನದೋಽತ್ರ ವ್ಯಪೋಹತು |  
ಯೋಽಸಾವಿಂದುಧರೋ ದೇವಃ ಪಿನಾಕೀ ವೃಷವಾಹನಃ |  
ಸೂರ್ಯೋಪರಾಗಪಾಪಾನಿ ಸ ನಾಶಯತು ಶಂಕರಃ ||  
ತೈಲೋಕೈ ಯಾನಿ ಭೂತಾನಿ ಸ್ಥಾವರಾಣಿ ಚರಾಣಿ ಚ |  
ಬ್ರಹ್ಮವಿಷ್ಣುರ್ದೇವಾಶ್ಚ ದಹಂತು ಮಮ ಪಾತಕಂ ||

ಯೋಸೌ ವಜ್ರಧರೋ ದೇವಃ ಆದಿತ್ಯಾನಾಂ ಪ್ರಭುರ್ಮತಃ |  
ಸಹಸ್ರನಯನಃ ಶಕ್ರೋ ಗ್ರಹಪೀಡಾಂ ವ್ಯಪೋಹತು |  
ಮುಖಂ ಯಃ ಸರ್ವದೇವಾನಾಂ ಸಪ್ತಾರ್ಚಿರಮಿತದ್ಯುತಿಃ |  
ಸೂರ್ಯೋಪರಾಗಸಂಭೂತಾಂ ಅಗ್ರೇಃ ಪಿಂಡಾಂ ವ್ಯಪೋಹತು |  
ಯಃ ಕರ್ಮಸಾಕ್ಷೀ ಲೋಕಾನಾಂ ಧರ್ಮೋ ಮಹಿಷವಾಹನಃ |  
ಯಮಃ ಸೂರ್ಯೋಪರಾಗೋತ್ಥಾಂ ಗ್ರಹಪೀಡಾಂ ವ್ಯಪೋಹತು |  
ರಕ್ಷೋಗಣಾಧಿಪಃ ಸಾಕ್ಷಾತ್ ನಿಲಾಂಜನಸಮಪ್ರಭಃ |  
ಖಡ್ಗಹಸ್ತೋಽತಿಭೀಮಶ್ಚ ಗ್ರಹಪೀಡಾಂ ವ್ಯಪೋಹತು ||

నాగపాశధరో దేవ: సదా మకరవాహన: |  
 స జలాధిపతిర్దేవ: గ్రహపీడాం వ్యపోహతు ||  
 ప్రాణరూపే హి లోకానాం సదా కృష్ణమృగప్రియ: |  
 వాయుసూర్యోపరాగ్గోత్థాం గ్రహపీడాం వ్యపోహతు ||  
 యోఽసౌ నిధిపతిర్దేవ: ఖడ్గశూలగదాధర: |  
 సూర్యోపరాగకలుషం ధనదోఽత్ర వ్యపోహతు |  
 యోఽసావందుధరో దేవ: పినాకి వృషవాహన: |  
 సూర్యోపరాగపాపాని స నాశయతు శంకర:||  
 త్రైలోక్యే యాని భూతాని స్థావరాణి చరాణి చ|  
 బ్రహ్మవిష్ణుశివైర్మమైవైవ దేవైర్మమైవైవ ||

### **GRAHANA SHANTI MANTHRA** (Telugu)

యోసౌ వజ్రధరో దేవ: ఆదిత్యానాం ప్రభుర్మత: |  
 సహస్రనయన: శక్రో గ్రహపీడాం వ్యపోహతు |  
 ముఖం య: సర్వదేవానాం సప్తార్చిరమితద్యుతి: |  
 సూర్యోపరాగసంభూతాం అగ్నే: పీడాం వ్యపోహతు|  
 య: కర్మసాక్షీ లోకానాం ధర్మో మహిషవాహన: |  
 యమ: సూర్యోపరాగోత్థాం గ్రహపీడాం వ్యపోహతు |  
 రక్షోగణాధిప: సాక్షాత్ నీలాంజనసమప్రభ: |  
 ఖడ్గహస్తోఽతిభీమశ్చ గ్రహపీడాం వ్యపోహతు ||  
 నాగపాశధరో దేవ: సదా మకరవాహన: |  
 స జలాధిపతిర్దేవ: గ్రహపీడాం వ్యపోహతు ||  
 ప్రాణరూపో హి లోకానాం సదా కృష్ణమృగప్రియ: |



వాయుసూర్యోపరాగోఽష్టాం గ్రహపీడాం వ్యపోహతు ||

యోఽసౌ నిధిపతిర్దేవః ఖడ్గశూలగదాధరః |

సూర్యోపరాగకలుషం ధనదోఽత్ర వ్యపోహతు |

యోఽసౌవిందుధరో దేవః పినాకీ వృషవాహనః |

సూర్యోపరాగపాపాని స నాశయతు శంకరః||

త్రైలోక్యే యాని భూతాని స్థావరాణి చరాణి చ|

బ్రహ్మవిష్ణుర్మరుద్రాశ్చ దహంతు మమ పాతకం ||

### **CHANDRA GRAHANA DOSHA PARIHARA**

Depending on occurrence of eclipse in a particular constellation and Raasi (zodiac sign), those who are born in the respective constellation/zodiac sign may have to perform Grahana Shanti, yatha Shakti, yatha योग्यता.

Those born in the Moon sign of Eclipse, should donate the following to a Brahmana along with Dakshine.

One Bronze/Copper plate (filled with ghee) +

Silver/Gold Chandra Bimba & Naga Bimba; along with....

+ Rice (Moon)

+ Black Gram/Urad/Urad-dal (Rahu); Horse Gram (Kethu)

+ Black Thila

**Sankalpa sloka while giving Bimba DaAna....**

Chandraantaryaami...

Sri Bharatheeramana Mukhyapraanaanthargatha

Sri Lakshminaarasimha preranaaya - Sri Lakshminaarasimha  
preethyartham - Chandroparaaga-peeda-parihaaraartham

Sanaaga chandrabimba-daanamaham karishye

चंद्रांतर्यामि श्री भारतीरमण मुख्यप्राणांतर्गत  
श्री लक्ष्मीनारसिंहप्रेरणाय श्री लक्ष्मीनारसिंहप्रीत्यर्थम्  
चंद्रोपरागपीडापरिहारार्थम्  
सनाग चंद्रबिंबदानमहम् करिष्ये

ಚಂದ್ರಾಂತರ್ಯಾಮಿ ಶ್ರೀ ಭಾರತೀರಮಣ ಮುಖ್ಯಪ್ರಾಣಾಂತರ್ಗತ  
ಶ್ರೀ ಲಕ್ಷ್ಮೀನಾರಸಿಂಹಪ್ರೇರಣಾಯ ಶ್ರೀ ಲಕ್ಷ್ಮೀನಾರಸಿಂಹಪ್ರೀತ್ಯರ್ಥಮ್  
ಚಂದ್ರೋಪರಾಗಪೀಡಾಪರಿಹಾರಾರ್ಥಮ್  
ಸನಾಗ ಚಂದ್ರಬಿಂಬದಾನಮಹಮ್ ಕರಿಷ್ಯೇ  
ಚಂದ್ರಾಂತರ್ಯಾಮಿ ಶ್ರೀ ಭಾರತೀರಮಣ ಮುಖ್ಯಪ್ರಾಣಾಂತರ್ಗತ  
ಶ್ರೀ ಲಕ್ಷ್ಮೀನಾರಸಿಂಹಪ್ರೇರಣಾಯ ಶ್ರೀ ಲಕ್ಷ್ಮೀನಾರಸಿಂಹಪ್ರೀತ್ಯರ್ಥಮ್  
ಚಂದ್ರೋಪರಾಗಪೀಡಾಪರಿಹಾರಾರ್ಥಮ್  
ಸನಾಗ ಚಂದ್ರಬಿಂಬದಾನಮಹಮ್ ಕರಿಷ್ಯೇ

### **GRAHANA SHANTI MANTHRA**

(To be recited by everyone during Grahana samaya)

योसौ वज्रधरो देवः आदित्यानां प्रभुर्मतः ।  
सहस्रनयनः शक्रो ग्रहपीडां व्यपोहतु ।  
मुखं यः सर्वदेवानां सप्तार्चिरमितद्युतिः ।  
चंद्रोपरागसंभूतां अग्नेः पीडां व्यपोहतु ।  
यः कर्मसाक्षी लोकानां धर्मो महिषवाहनः ।  
यमश्चंद्रोपरागोत्थां ग्रहपीडां व्यपोहतु ।  
रक्षोगणाधिपः साक्षात् नीलांजनसमप्रभः ।  
खड्गहस्तोऽतिभीमश्च ग्रहपीडां व्यपोहतु ॥  
नागपाशधरो देवः सदा मकरवाहनः ।  
स जलाधिपतिर्देवः ग्रहपीडां व्यपोहतु ॥

ಪ್ರಾಣರೂಪೋ ಹಿ ಲೋಕಾನಾಂ ಸದಾ ಕೃಷ್ಣಮೃಗಪ್ರಿಯಃ |

ವಾಯುಶ್ಚಂದ್ರೋಪರಾಗೋತ್ಥಾಂ ಗ್ರಹಪೀಡಾಂ ವ್ಯಪೋಹತು ||

ಯೋಽಸೌ ನಿಧಿಪತಿರ್ದೇವಃ ಖಡ್ಗಶೂಲಗದಾಧರಃ |

ಚಂದ್ರೋಪರಾಗಕಲ್ಪುಷಂ ಧನದೋಽತ್ರ ವ್ಯಪೋಹತು |

ಯೋಽಸಾವಿಂದುಧರೋ ದೇವಃ ಪಿನಾಕೀ ವೃಷವಾಹನಃ |

ಚಂದ್ರೋಪರಾಗಪಾಪಾನಿ ಸ ನಾಶಯತು ಶಂಕರಃ ||

ತೈಲೋಕ್ಯೇ ಯಾನಿ ಭೂತಾನಿ ಸ್ಥಾವರಾಣಿ ಚರಾಣಿ ಚ |

ಬ್ರಹ್ಮವಿಷ್ಣುಕುರ್ಮಾಶ್ಚ ದಹಂತು ಮಮ ಪಾತಕಂ ||

ಯೋಽಸೌ ವಜ್ರಧರೋ ದೇವಃ ಆದಿತ್ಯಾನಾಂ ಪ್ರಭುರ್ಮತಃ |

ಸಹಸ್ರನಯನಃ ಶಕ್ರೋ ಗ್ರಹಪೀಡಾಂ ವ್ಯಪೋಹತು |

ಮುಖಂ ಯಃ ಸರ್ವದೇವಾನಾಂ ಸಪ್ತಾರ್ಚಿರಮಿತದ್ಯುತಿಃ |

ಚಂದ್ರೋಪರಾಗಸಂಭೂತಾಂ ಅಗ್ನೀಃ ಪೀಡಾಂ ವ್ಯಪೋಹತು |

ಯಃ ಕರ್ಮಸಾಕ್ಷೀ ಲೋಕಾನಾಂ ಧರ್ಮೋ ಮಹಿಷವಾಹನಃ |

ಯಮಶ್ಚಂದ್ರೋಪರಾಗೋತ್ಥಾಂ ಗ್ರಹಪೀಡಾಂ ವ್ಯಪೋಹತು |

ರಕ್ತೋಗಣಾಧಿಪಃ ಸಾಕ್ಷಾತ್ ನೀಲಾಂಜನಸಮಪ್ರಭಃ |

ಖಡ್ಗಹಸ್ತೋಽತಿಭೀಮಶ್ಚ ಗ್ರಹಪೀಡಾಂ ವ್ಯಪೋಹತು ||

ನಾಗಪಾಶಧರೋ ದೇವಃ ಸದಾ ಮಕರವಾಹನಃ |

ಸ ಜಲಾಧಿಪತಿರ್ದೇವಃ ಗ್ರಹಪೀಡಾಂ ವ್ಯಪೋಹತು ||

ಪ್ರಾಣರೂಪೋ ಹಿ ಲೋಕಾನಾಂ ಸದಾ ಕೃಷ್ಣಮೃಗಪ್ರಿಯಃ |

ವಾಯುಶ್ಚಂದ್ರೋಪರಾಗೋತ್ಥಾಂ ಗ್ರಹಪೀಡಾಂ ವ್ಯಪೋಹತು ||

ಯೋಽಸೌ ನಿಧಿಪತಿರ್ದೇವಃ ಖಡ್ಗಶೂಲಗದಾಧರಃ |

ಚಂದ್ರೋಪರಾಗಕಲ್ಪುಷಂ ಧನದೋಽತ್ರ ವ್ಯಪೋಹತು |

ಯೋಽಸಾವಿಂದುಧರೋ ದೇವಃ ಪಿನಾಕೀ ವೃಷವಾಹನಃ |

ಚಂದ್ರೋಪರಾಗಪಾಪಾನಿ ಸ ನಾಶಯತು ಶಂಕರಃ ||

త్రైలోక్యే యాని భూతాని స్థావరాణి చరాణి చ |  
బ్రహ్మవిష్ణుశివుద్రాశ్చ దహంతు మమ పాతకం ||

### GRAHANA SHANTI MANTHRA (Telugu)

యోసౌ వజ్రధరో దేవః ఆదిత్యానాం ప్రభుర్మతః |  
సహస్రనయనః శక్రో గ్రహపీడాం వ్యపోహతు |  
ముఖం యః సర్వదేవానాం సప్తార్చిరమితద్యుతిః |  
చంద్రోపరాగసంభూతాం అగ్నేః పీడాం వ్యపోహతు |  
యః కర్మసాక్షీ లోకానాం ధర్మో మహిషవాహనః |  
యమశ్చంద్రోపరాగోత్థాం గ్రహపీడాం వ్యపోహతు |  
రక్షోగణాధిపః సాక్షాత్ నీలాంజనసమప్రభః |  
ఖడ్గహస్తోఽతిభీమశ్చ గ్రహపీడాం వ్యపోహతు ||  
నాగపాశధరో దేవః సదా మకరవాహనః |  
స జలాధిపతిర్దేవః గ్రహపీడాం వ్యపోహతు ||  
ప్రాణరూపో హి లోకానాం సదా కృష్ణమృగప్రియః |  
వాయుశ్చంద్రోపరాగోత్థాం గ్రహపీడాం వ్యపోహతు ||  
యోఽసౌ నిధిపతిర్దేవః ఖడ్గశూలగదాధరః |  
చంద్రోపరాగకలుషం ధనదోఽత్ర వ్యపోహతు |  
యోఽసౌ విందుధరో దేవః వినాకీ వృషవాహనః |  
చంద్రోపరాగపాపాని స నాశయతు శంకరః ||  
త్రైలోక్యే యాని భూతాని స్థావరాణి చరాణి చ |  
బ్రహ్మవిష్ణుశివుద్రాశ్చ దహంతు మమ పాతకం ||

Performing or getting performed RudraAbhishekam (with proper anusandhana) before and after the Eclipse will be useful in minimizing the negative effects.

## **ANNEXURE**

### **Eclipse - Do's & Don'ts**

(Customs & Traditions from Hindu perspective)

Take bath as the eclipse begins and also after the eclipse is over. Take bath in sacred rivers and sea (wherever possible) as such bath during eclipse is said to be sacred and meritorious.

It is believed that circumambulating (Pradakshina) a cow giving birth to a calf during eclipse is meritorious which is equivalent to Bhoo-Pradakshina.

Dharbha (Kusa grass) is used and kept on all the items like milk, curd, pickles and stored water during eclipse to mitigate the ill effects of eclipse. Wherever, Dharbha is not available, Thulasi is used as an alternative.

In case Pithru (Father/Mother) Sraaddha (Kaala Sraaddha) falls on the eclipse day, it will be performed only after eclipse is over, sometimes on the next day.

Pregnant women are not allowed to move out during the eclipse period and are asked to stay indoors where no sun light enters the room. This is to avoid possible congenital deformities to the fetus though the scientific rationale is yet to be confirmed.

Generally people are not allowed to watch the eclipse (Solar Eclipse) with naked eyes.

Temples are closed during the eclipse time and opened after the eclipse is over after performing Suddhi, special puja and rituals.

People avoid sleeping and attending nature calls during eclipse.

During eclipse time there will be taAtkaalika (temporary) suddhi from Asoucha (Janana/Mrutha) including Rajaswala. They should also take bath (snaana) during the eclipse time



and perform Japa, Paaraayana, Prayer according to sampradaya. Asoucha will continue after the eclipse is over.

Desist from sensual pleasures on the day of Eclipse;

Postpone taking/planning important decisions on this day;

Avoid performing auspicious ceremonies;

Avoid/postpone travel on the day of eclipse;

**Solar Eclipse** - Watch Eclipse with proper protection preferably a reflected image or projection of the Sun - Avoid looking at Sun directly with naked eyes;

During the period of Vedha it is prescribed to avoid eating/cooking food. However, exemptions are given in timings for old people, medically unfit, pregnant women and children.

DaAna during Eclipse (pArvaKaAla) is highly meritorious which everyone can give not necessarily the one whose Moon-sign has anishta phala.

Aacharana (observance) of the Eclipse related austerities is applicable only if the Eclipse is visible in your place.

According to Dharma-Shastra, if it is total lunar eclipse three days prior to and three days after the eclipse are not auspicious days. If it is total solar eclipse four days prior to and four days after the eclipse are not auspicious. In case of partial solar/lunar eclipse it is one day prior to and one day after the eclipse are not auspicious.

### **Frequently asked Questions & Answers** (Logical reasoning)

**Q. Why temples remain closed during Eclipse (Grahana)? Is there any logic behind that?**

A. I have not come across any reasoning behind closing of temples during eclipse especially. Probably what I presume could be as follows... Eclipse is not an auspicious moment. It is

a Vedha/suffering to the celestial body. Just like we do not perform or celebrate any auspicious rituals at home during mourning time, similarly during the time of eclipse also it is our Hindu sampradaya that we do not perform any rituals inside the temple.

However, shanti, homa/yagna are performed outside the temples. As an exception I find in the temple of Sri Kalahasthi (near Tirupathi) abhishekam and archana are performed to Lord Shiva and Goddess Jnaana Prasunamba inside the temple even during eclipse time.

**Q. Why to avoid eating/cooking food during eclipse time?**

A. It is believed and said that an eclipse has a definite effect on the digestive system. Even Aayurvedic science accepts this. Basic level of vulnerability is high due to harmful rays getting absorbed that affect the digestive process and thereby food gets contaminated. It is also believed that bacteria are more active during eclipse that results in water getting contaminated.

That's why it is an age old Hindu custom of using Dharbha during eclipse times on all the food items and also water. People also avoid eating or cooking food during eclipse.

Like one cannot or does not feel like eating in the event of a mishap; similarly, one should not eat during this hour of universal repositioning.

Food restrictions will be on the lines of Ekaadasi aacharana. Breaking of fast will be only after Eclipse ends (Moksha), Bimba darshana, Suddhi Snaana, nitya/naimittika Karma as the case may be.

In case Eclipse is GrasthaAstha (when Bimba darshana after Eclipse is not possible), food restrictions like fasting continue

till next day morning. Breaking of fast will be after Bimba darshana, Suddhi Snaana, nitya/naimittika karma etc.

However, exemptions in timings are given to pregnant women, children, old people and medically-unfit except during actual Eclipse phase (Sparsha-Madhya-Moksha). Exceptions are always there in emergencies (SOS).

**Q. Why pregnant women are not allowed to watch/get exposed to the Eclipse?**

A. Regarding pregnant women avoiding getting exposed to eclipse, it is an age old belief among Hindus to follow this myth. I have not come across any research findings in this regard. While medical science is yet to come out with any reality findings, it has proved that getting exposed to solar eclipse is harmful to the eyes and even warns people in this regard to take precautions which I believe is applicable even to the expectant mothers.

Probably this could be one of the logical reasons for restricting pregnant women getting exposed to the eclipse to avoid a possible contact to the foetus from the harmful eclipse rays and a possible impact on the eyes of expectant child. More research in this regard is awaited.

Similarly, Lunar eclipse occurs on a full moon day. It is said that during eclipse times there will be lot of imbalances in the emotional status and mental equilibrium. Moon is also called **ManoKaraka** the one who influences the mind. It is believed that people suffer from mood swings during a full moon day which even the medical psychologists accept. Emotional element, probably could be one of the logical reasons behind restricting pregnant women from getting exposed to the Lunar Eclipse.

During Lunar Eclipse Moon will be under affliction.

In today's age of science and technology it may be difficult to believe the traditions and myths of eclipse. More than scientific rationale it is the strong faith we have in our age old Hindu religion and its traditions that keep us away from taking a chance during eclipse times.

Down the line, at the end of the day every one believe, it is better to be safe than feel sorry later while more scientific findings are awaited.

**Q. Why to avoid sleep during Eclipse?**

A. While I have not come across any scientific reasons, it is more I believe from spiritual angle which Hindus strongly believe and follow. All our actions and thoughts come under the purview of subtle basic components viz. Sattvik, Rajasik, and Tamasik or a combination of them.

It is believed that during eclipse time lot of Rajo-Thamo frequencies are transmitted. Entire eclipse period is Parvakala (sacred period) during which time we are supposed to reduce rajo-thamo activities like sleeping, eating food, attending nature calls, sensual pleasures which will add to the negative energies. Instead utilize the opportunity spiritually to ward off the negative energies that gets activated during eclipse times.

In today's age of science and technology it may be difficult to believe the traditions and myths of eclipse. More than scientific rationale it is the strong faith we have in our Hindu religion and its traditions that keep us away from taking a chance during eclipse times.

But down the line, at the end of the day every one believe, it is better to be safe than feel sorry later while more scientific findings are awaited.

**Q. Why DHARBHA is used during Eclipse?**

A. It is an age an old tradition we come across during eclipse, Dharbha (Kusa grass) is used and kept on all the items like milk, curd, pickles and stored water during eclipse to mitigate the ill effects of eclipse and to protect them from harmful ultra violet radiation.



We come across Dharbha being used invariably in all the Hindu religious rituals viz. Vrata, Homa/Yagna, Pithru Karya etc.

Pauranically, it is said that Dharbha (Kusa grass) was formed when the hairs on the Kurma Avatara of Lord Vishnu got loosened during churning of the ocean that got washed away to the shore of the ocean to form Kusa Grass.

Later when Amrita [divine nectar] was obtained as a result of churning and distributed among the demi Gods, few drops of Amrita fell on the grass which further sanctified, imbuing it with healing properties.

Sanctity of Dharbha is as old as the Hindu Puranas. Dharbha is used for sanctity. Without Dharbha there is no sanctity to the rituals performed.



Dharbha is identified with Lord Vishnu and is believed to possess the power to purify anything. It is used as a ritual seat since Vedic times. Usage of Dharbha (holy grass) is very celestial, sacred and also acts as a protector.

## **Conclusion...**

### **DID YOU KNOW?**

**Repetition of eclipse** - It is said and believed that similar type of eclipses occurs once in 18/19 years with similar configuration and there will be repetition of events during that time.

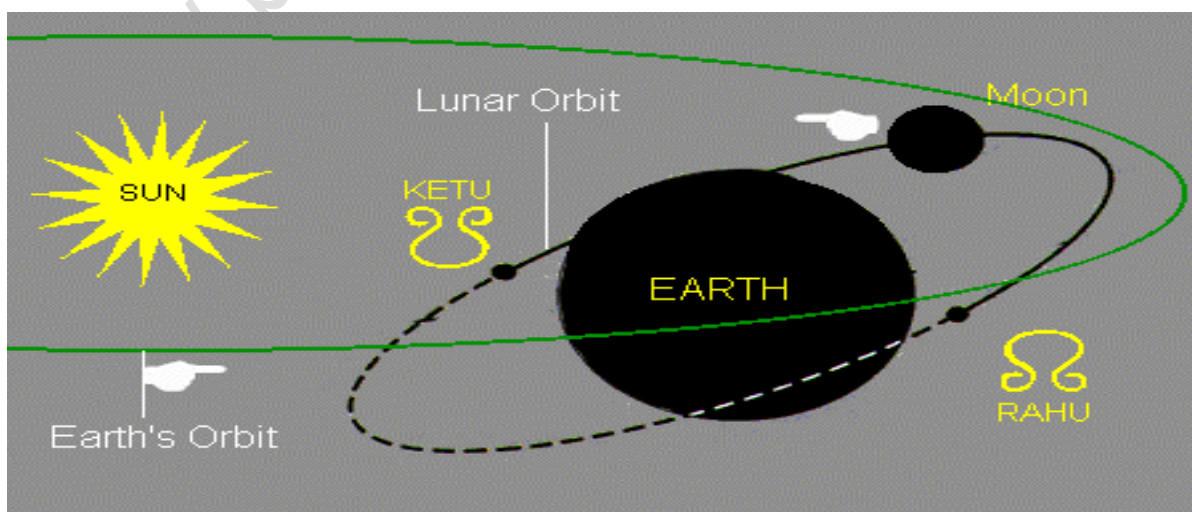
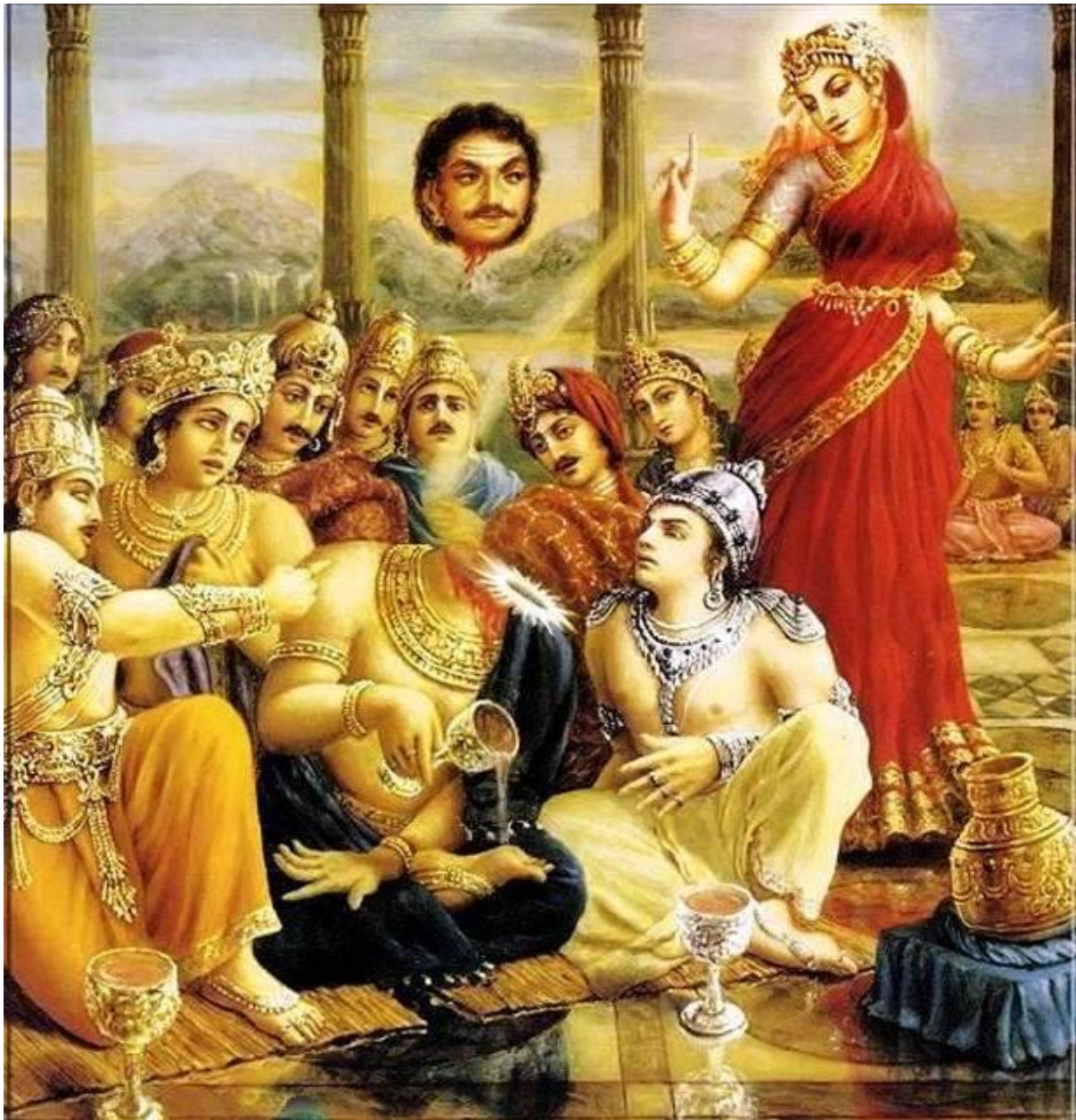
**Effect of Eclipse** - It is said that the effect of the eclipse will persist corresponding to the duration of the eclipse in terms of Hours, minutes, and seconds corresponding to the number of years, months and days.

Surya Grahana (Solar Eclipse) if it occurs on Sunday (Aaditya Vaara) and Chandra Grahana (Lunar Eclipse) if it occurs on Monday (Soma Vaara); the Eclipse is known as **Choodaamani** which is highly meritorious.

Thus eclipses are fascinating not only because they have astronomical and spiritual significance, but also because they give us insights into the culture, tradition and beliefs of people belonging to different periods.

Any Eclipse time is sacred and the entire period of Eclipse is known as ParvaKaala (most sacred time). Any sacred rituals or rites performed during Parvakaala will derive more merits than those performed during ordinary times. Hence, don't waste the Eclipse time with materialistic pursuits and activities.

Sri Krushnaarpanamasthu





# **PRALAYA - The Celestial Deluge**

(concept & significance in brief)

## **What is Pralaya?**

Doomsday known in Hindu terminology as Pralaya is a Sanskrit word.

Pra means conspicuous; prominent; notorious; great; noticeable; unique and Laya means destruction; deluge; dissolution; death; annihilation; Pra + Laya = Pralaya means destruction of the world.

On an individual plane Pralaya means death and on mundane surface it is death and destruction of both living and non-living things.



Pralaya very much co-terminates with the concept of eternal Time that refers to the end of world after a cycle of ages.

Pralaya cannot occur as and when one wants it. It has separate arithmetic known as Kaala Ganana (reckoning of time).

It will happen at a specific time set by the Kaala Niyaamaka; the governing lord and Presiding Deity of the eternal time Lord Sri ManNaaryaana; the divine law maker and law giver.

Time is controlled by Kaalapurusha; the presiding Deity of eternal Time, Lord Vishnu the Kaala. He is creator of Time and also one who causes repetition of Time. All entities in the universe come under purview of Time without any exception including Lord Brahma.

### **What are the different types of Pralaya?**

Pralaya is a broad term that can happen at different stages of the eternal Time. It is classified as...

- Yuga Pralaya;
- Manvanthara Pralaya;
- Kalpa Pralaya; and
- Maha Pralaya or Brahma Pralaya.

According to Bhaagavatha Purana, Dwaadasa Skhandha (12th canto); Pralaya is classified as....

- Nitya Pralaya;
- Nymittika Pralaya;
- Praakrutika Pralaya and
- Atyantika Pralaya

Nitya Pralaya means the destruction of living and non-living things that goes on a daily basis.

### **What is Yuga Pralaya?**

Yuga is a sub-division of the great Time; it is an era in which we live in. There are four types of Yugas viz. Krutha Yuga; Tretha Yuga; Dwaapara Yuga and Kali Yuga.

Each Yuga or era has a set longevity. Accordingly, the duration of Krutha Yuga will be for a period of 1728000 human years; Tretha Yuga for 1296000 years; Dwaapara Yuga for 864000 years and Kali Yuga for 432000 years.

Four Yugas put together is collectively known as one Maha Yuga; the duration of which will be for 4320000 years.

Yuga Pralaya does not mean that dissolution will occur at the end of each Yuga or era. It will happen at the end of every Maha Yuga at the fag end of Kaliyuga in the quartet.

During Yuga Pralaya mainly life gets destroyed. We are currently in the era of Kaliyuga and only 5116 years have elapsed since the beginning of Kaliyuga.

### **What is Manvanthara Pralaya?**

Manvanthara is a bigger sub-division of Time comprising of 71 Maha Yugas working out to 306.720 million human years. In the Time of Lord Brahma, each day is ruled by 14 Manus' and each era of Manu is known as Manvanthara.

At the end of each Manvanthara there will be a Pralaya known as Manvanthara Pralaya when, along with life, earth, space and heaven also get destroyed.





## **What is Kalpa Pralaya?**

Every day (day out of day and night) in the life of Lord Brahma is known as Kalpa; the duration of which will be for a period of 1000 Maha Yugas or 432 crores of human years.

At the end of which there occurs a Pralaya known as Kalpa Pralaya or Dina Pralaya; also known as Nymittika Pralaya. This is held during the night time of Lord Brahma which is again equal to one Kalpa. Naimittka Pralaya marks end of the living world and new creation will be scripted by Lord Brahma.

## **What is Maha-Pralaya or Praakrutika Pralaya?**

As per Vedamaana life span of Lord Brahma is reckoned as 100 years called Brahma Kalpa that is equivalent to 311.04 trillion human years at the end of which there will be a great deluge known as Maha Pralaya or Brahma Pralaya.

Also known as Praakrutika Pralaya it will destroy the entire Universe (Brahmaanda) except Vaikunta, the abode of Lord Sri ManNaaraayana.

Lord Maha Vishnu as Sankarshana is the presiding deity of Praakrutika Pralaya the one who grasps all the movable and immovable objects towards Him at the time of great deluge destroying them while He himself remaining composed and untainted as He is Achyuta.

At the time of Pralaya, Lord Vishnu (Sankarshana) resides in Lord Rudra as antharyaami and performs the task of destruction.

There will be water everywhere and only Lord Vishnu will remain who is everlasting. At that time Lord Vishnu called **Shuunya naamaka ParamaAtma** assumes the form of a small child of gigantic size with his toe in the mouth and sucking the

toe and sleeps in Yoganidra on a leaf (Vatapathra) and is called as Vatapathrasaaii.

Lakshmi Devi who is nitya-mukta, inseparable, forever united with Lord Vishnu and who is ever at the service of Her consort and Supreme God, assumes the form of **Sri-Bhu-Durga**. As per the command of Lord VISHNU, **SRI** becomes the MAHA-PRALAYODAKA [Dense Pralaya Water]; **BHU** becomes the VATAPATRA [the celestial leaf of gigantic size] and **DURGA** becomes the Tamas [ANDHAKAAR, darkness of PRALAYA] and nothing remains.

After His yoga-nidra, He (Vishnu) assumes the form of Anantha Padmanabha when the entire of universe of souls would take refuge in Paramaatma who is Bhakta Vatsala, Parama Dayalu - KshamaSamudra, BhaktaAparadha SaHishnu. He gives mukti to the deserving souls and gives them higher placement in his large Udara (navel) as per their yogyata, nitya (eternal) samsari in the middle chamber of His navel and Tamo-yogya (evil souls) in the lower chamber of His navel.

Then again, Bhagavantha with His leela starts fresh creation. During this Pralaya vyaapaara, Paramaatma is called by names/attributes like **KaAla**, **Suunya**, **Sesha** (the one and the only one who ultimately remains), **Kevala**, **BraMha** etc.

In one of His best treatises "**PratahkaAla Sankalpa Gadya**" Sri GuruRaAyaru (Mantralaya Sri Raghavendra Swamy) has beautifully described about Mukti (Salvation); the process that salvation bound souls undergo.





**What are the symptoms of Maha Pralaya** (Praakrutika Pralaya)?

There will be severe draught for 100 human years;

Next 100 years there will be severe Sunshine of the capacity of 12 Aadityas’;

Next 100 years there will be non-stop heavy wind blow;

Next 100 years there will be heavy rain fall;

At the end of which entire universe gets submerged.

It is also known as Atyantika Pralaya.

**Reckoning of the next Pralaya** (Doomsday)

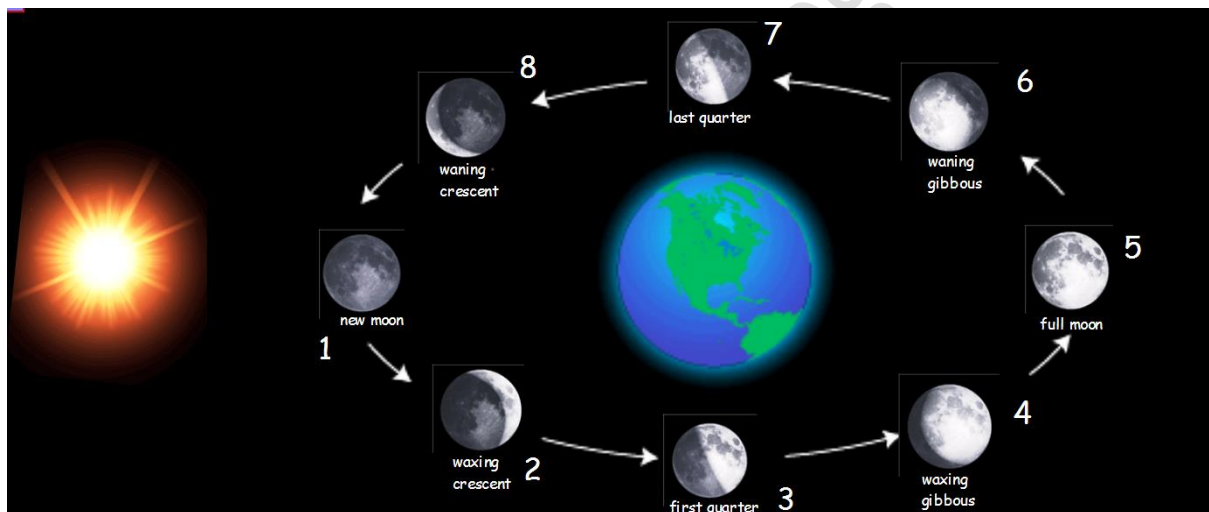
Universal repositioning takes place whenever celestial splendors like Eclipses occur or planetary transits happen.

Astronomically lot of changes do takes place in the universe and all such may not and need not lead to a dooms day.

While most of the non-Hindu cultures base their cosmologies on familiar units such as few hundreds or thousands of years, Hindu concept of time element based on Vedic scripts believes in immeasurable period of time lasting billions and trillions of years.

Nearest Pralaya (deluge/doomsday) will be only at the end of the current era of Kaliyuga when the current Maha Yuga will be complete, that is still 426878 years as per the arithmetic Kaalaganana. It will be Yuga Pralaya after which new Maha Yuga will start with Krutha Yuga.

### **AmAaVAaSyA - The New Moon Day**



### **Legend behind Amavasya (Matsya Purana)**

There are seven Groups of Pithru Devathas viz. **Vyrajas**; **Agnishwatthas**; **Barhishadas**; **Sukalas**; **Angirasas**; **Suswadhas** and **Somapas**. **Achhoda** is **Manasa Puthrika** (Mind born daughter) of Pithru Devathas who had great devotion and respect for them. Once upon a time she performed a great penance targeting Pithru Devathas. Pleased with her prayers they appeared before her to give her a boon. When they appeared before her, **Achhoda** got fascinated towards one of the Pithru Devathas by name **Maavasa**. Due to this sudden

reaction of hers, **Achhoda** was referred as **Maavasya**. As Maavasa did not show any counter reaction; Achhoda was later referred as Amaavasya. Because of this sudden passionate reaction, Achhoda lost her Divinity.

Sympathized with her condition and pleased with her penance; Pithru Devathas gave her a boon that thence forth she will become popular as Amaavaasya Thithi that will be a favorite day for Pithru Devathas. They also said that, whoever perform Pithru Kaarya on Amaavaasya day; Pithru Devathas will get immensely pleased; bestow them with sumptuousness.

It was a Divine Sankalpa that **Achhoda** took birth on the Earth in the 28th Dwapara Yuga in the womb of a fish and was brought up by a fisherman called Vasu. She was called **Mastya Gandha** and later as **Sathyavathi**; who gave birth to Lord **Vedavyaasa** in a divine meeting with Sage **Paraasara**. Later she married King **Shanthanu** of epic Mahabharatha and gave birth to **Chitrangada** and **Vichitraveerya**

As per Lunar calendar there are 16 thithis (Lunar days) out of which 14 gets repeated twice in a cycle of 30 days starting from Prathipada (Paadyami) and ending with Chaturdasi. Other two thithis that occur once in a month are Pournami and AmaAvaasya.

Thus, there are 15 thithis in each fortnight one ending with Pournami called as Sukla Paksha (bright fortnight) and the other ending with AmaAvasya called Krishna Paksha (dark fortnight).

A lunar month ending with Poornima is called PoornimaAnta and the one ending with AmaAvaasya is called AmaAnta.

Chaturdasi overlapping with AmaAvaasya is called as Sinivaali and AmaAvaasya overlapping with Prathipada is called as Kuhu. Both are astrologically considered as malefic.



AmaAvaasya is also known as Darsha thithi. Darsha (Darshana) means the day AmaAvaasya (Sun & Moon are together) is visible. On this day of Darsha when Amaavaasya thithi is prevailing around afternoon time (Aparaannah vyaapini) Thila tharapana is given to forefathers.

AmaAvaasya is the darkest day of the month. On this day Moon will not be visible and it is called as New Moon day or no Moon day. On the day of Amaavaasya both Sun (Pithrukaaraka) and Moon (Maathru kaaraka) conjoin together.

Solar Eclipse occurs on AmaAvaasya Day.

Lord Sri Krishna's Niryaana took place on Amaavaasya day.

Amaavaasya is the name of Maanasa Puthrika (Mind born daughter) of Pithru Devathas. Pithru Devathas are presiding deities of AmaAvaasya Thithi.

Amaavaasya is the most favourite day for worshipping Pithru Devathas. Sacred rituals are performed for forefathers on the day of Amaavaasya.

We also find people observe fasting on Amaavaasya day. It is one of the five days of Vishnu Panchaka;

AmaAvaasya is one of the parameters for Ardhodaya Yoga;

Reciting Pithru Sookta/Pithru Stuti, Pavamana Sookta on Amaavaasya day is beneficial and meritorious; Pithrus gets immensely pleased with its paaraayana.

Thila daana on the day of Amaavaasya is meritorious;

AmaAvaasya is not an auspicious day for doing any Subhakaarya or starting any venture; it is earmarked for Pitru-kaArya;

Kshura Karma, participating in sensual pleasures, Plucking of Thulasi dala should be avoided on the day of Amaavaasya;

Pithru (Thila) Tharpana is prescribed on the day of Amaavaasya (Darsha) by those who are eligible;

On the day of Mahalaya Amaavaasya Sarva Pithru Tharpana should be given by those who are eligible,

Those who have missed to perform Paksha Sraaddha can perform the same on Mahalaya Amaavaasya day;

While Amaavaasya occurs every month; certain Amaavaasya days are unique and have attained lot of spiritual and special significance. They are....

### **SomaAvathi Amaavaasya**

Amaavasya occurring on a Monday is called Somaavathi Amaavaasya. It is said that, significance and importance of Somaavathi Amaavaasya was explained to Dharmaraaja by Bheeshma Pithaamaha;

It is also said that whoever take a dip in the holy rivers on this day would get freed from grief and sorrow. People also observe fasting on this day. This day is dedicated to the worship Lord Shiva. Women observe this as a Vratha (austerity) for the longevity and happiness in their married life.

### **Mauni Amaavaasya**

Mauni Amaavaasya occurs on Amaavaasya day in the month of Maagha Maasa (January-February). It is derived from the word Muni, literally meaning an ascetic who practices silence.

Fasting/Mauna Vratha is observed on this day. It is considered highly meritorious to take bath in Brahma Sarovar at Kurukshethra; Ganga; Prayaaga; Haridwar and Sethu (Indian Ocean) on this sacred day.

If it is coinciding with Monday it is considered to be of special significance and more meritorious.

### **Shani Amaavaasya**

Amaavaasya occurring on Saturday is known as Shani Amaavaasya. Praying Lord Saturn on this day and giving Black Sesame (Thila) seeds as daana is highly beneficial especially for those who are under the grip of Sade Sathi, Astama Shani, and Ardhaastama Shani in Gochara or for those who are under the phase of Saturn's Maha/Antar Dasa.

Vaisakha Bahula AmaaVaasya is reckoned as Sanaischara Jayanthi;

### **MahaAlaya Amaavaasya**

It occurs on the last day of Pithru Paksham in Bhaadrapada Maasa. Mahaalaya Amaavaasya is considered as the Mother of all Amaavaasyas as it is the favourite day for performing sacred rites to forefathers.

### **Deepaavali Amaavaasya**

This occurs on the festival day of Deepaavali; the last day of Lunar month Aaswayuja maasa. It is considered as most auspicious day to worship Goddess Maha Lakshmi on the night of Deepavali day.

### **Solar Eclipse & AmaAvaasya**

Solar Eclipse invariably occurs on an Amaavaasya Day. Any Eclipse time is highly sacred and celestial and the entire period of Eclipse is called as Parva Kala (most sacred time).

Any sacred rituals/rites performed during a parva kala will derive merits more than the one performed during ordinary times.

Surya Grahana (Solar Eclipse) if it occurs on Sunday (Aaditya Vaara) the Eclipse is known as Choodaamani which is highly meritorious.

### **Bheemana Amaavaasya**

New Moon day (Amaavaasya) occurring in the month of Aashaada maasa is observed as Bheemana Amaavasya. On this day women worship Lord Shiva and Goddess Parvathi Devi for the welfare of all the male members of the family in general and their husbands and brothers in particular. It is said that Skaanda Puraana makes a reference of this Vratha and its significance.

Maagha Bahula Amaavaasya is reckoned as Yugaadi;

Phalguna Bahula Amaavaasya is reckoned as Manvaadi;

Amaavaasya occurring in Maagha maasa (**Maagha Bahula Amaavaasya**) if it is associated with Satabhisha nakshatra it is considered highly meritorious for performing Pithru kaarya which gives Trupti to Pithrus for 10000 years;

like this ...

Amaavasya occurring on Tuesday is called Bhouma Amaavaasya and on Sunday it is called Bhaanu Amavasya.

Similarly, Jyeshtha Bahula Amavasya is celebrated as **Manneththina Amavasya** when Bullocks made up of mud are worshiped in households.

Thus, AmaAvaasya thithi has attained lot of spiritual significance in Hindu religion and is popular as a Pithru Thithi. It is highly meritorious to recite Pithru Sookta on Amaavaasya day.



## **Parvakaala – Reckoning of Celestial Time** **(ParvaKaala Saadhana)**

### **Why do we need Parvakaal Jnaana?**

It is humanly impossible in normal course to wash off our bundle of sins. If at the rate of taking ten births to exhaust one day's karma, it is practically impossible to exhaust one's accumulated Karma in this eternal cycle of births and deaths.

In this context we may have to focus/recollect some of the slokas from **Paapa Vimochana (Duritaapahara) Stothram** rendered by H.H. Sri **Vijayeendra Theertharu**.

सुकृतं तिलमात्रतुल्यमीश क्रियते नैव मयैक वत्सरेऽपि ।  
अपि तु क्रियते सदाऽघ प्रतियामं सकलेंद्रियैर्मुकुंद ॥ १ ॥

In a year one may not do Punya/acquire merits at least of the size of a sesame seed (Thila); instead, every yaama (One yAma = three hours; one ghaTika = 24 minutes; one muhUrta = 48 minutes.), we will be doing sinful acts through our jnaanendriya and karmendriyaas.

यदि कृष्ण कदाचनापि पुण्यं घटते पापमयस्य मेऽपि तत्तु ।  
प्रबलाघचयैर्निहन्यते वा दुरितध्वंसकृतार्थमीश वा स्यात् ॥ १५ ॥

Oh! Lord Sri Krishna, if I ever do any meritorious deeds (punyakaarya) even that punya gets destroyed due to the powerful sins committed by me and there may not be any balance of punya left.



तदिहोभयतश्च पुण्यमूर्ते सुकृतं नो घटते मनागपीश ।  
वद मे पुरतस्त्वतीव भीरोर्भगवन् कालभयापहर्तृपायम् ॥ १६ ॥

Hey! Meritorious Supreme God Sri Hari! even the little merits (punya) that I have acquired is getting destroyed due to my sinful acts. Fear of death is haunting me as I have to face Lord Yama the Lord of Death. Please bestow me with a plan for removal of fear from Lord Yama (Kaalabhaya);

न तदस्ति शरीरिणां शताब्द्यायुषि शास्त्रप्रथितेऽपि किञ्चिदेव ।  
भगवन् खलु सर्वरात्रिकालो जलहोमोपमतामुपैति नालम् ॥ १७ ॥

Although it is said that life span of a human being is hundred years everyone may not have that comfort. Half of it gets wasted as night as if one is performing Homa in water.

द्विदशब्दयुगं दिवापि पूर्वोत्तरमीश स्थविरत्वशैशवाभ्याम् ।  
समयं प्रणयामि सर्वरोगैः बहुलीलाभिरपि प्रमूढबुद्ध्या ॥ १९ ॥

Even in the remaining span of 50 years after discounting the night time, initial 20 years is spent during childhood etc. and final 20 years as old age, disability, diseases etc. and we are left with only 10 years for saadhana.

परिशेषित ईश मध्यकालः सुकृते भारतभूतले वरिष्ठः ।  
यदिहापि सदैव पापचित्ते मयि पश्वन्त्यजयोश्च को विशेषः ॥ २० ॥

This period of 10 years is the prime time suitable for saadhana. Having taken birth in this Punya bhoom Bharatha, even if this prime time is wasted and not utilized properly, always having evil mind, will there be any difference between us and the cattle/chandala?

रमयाप्यगणयवस्तुजातं द्विविधं प्रहुरमंदबुद्धिभाजः ।

तव सद्गुणजातमेकमन्यन्मम दुर्वारदुरंतपापजातम् ॥ २२ ॥

Learned (Jnaanees') says that there are two things which are countless even by Goddess Lakshmi Devi viz. (1) innumerable number of auspicious qualities/attributes of Lord Sri Hari and (2) heap of our sins;

अतिसौख्यकराण्यलं परस्तात् न हि किञ्चित् श्रमसाध्यसाधनानि ।

श्रमभीरुरहं त्यजन्परत्रामितशोकानुभवी कथं भवामि ॥ २३ ॥

Obsessed with comforts/enjoyment I am scared and hesitant to perform even a little saadhana thereby becoming Karmabhrashta. How do I avoid the Hell?

*If Prarabdha Kriyaamaana is Punya and Karishyamaana is Paapa, Punya gets destroyed if Paapa is more or Paapa gets destroyed if Punya is more. In Kaliyuga we are facing Prarabdha PAAPA only. When prarabdha is Paapa, karishyamaana karma should be PUNYA only but in Kaliyuga the atmosphere is so bad, karishyamaana punya does not blossom into 100% punya.*

Therefore, having a PARVAKAAL is more important where Karishyamaana karma multiplies 10000 times and is able to bring down the effect for Prarbadha PAAPA.

Knowledge (jnaana) of doing right things at right time is very essential in our saadhana that is Parvakaala, God's given opportunity for Punya saadhana, mitigate sins, accumulate punya. But,

**What jnaana is required for Parvakaala awareness? How do we get Parvakaala jnaana? How to reckon Parvakaala?**

For reckoning Parvakaala, its merits and subtleties one should be adept at Shaasthra vichaara including Jyotisha Shastra,

Muhurtha Shastra, Dharma Shastra, Kalaganana, Pauranic jnaana, Theertha/Kshethra jnaana, Maasa Dharma, Pithru yagna etc...

Since it is not possible for an ordinary person (novice) to be proficient in all these areas one must take the help of a Daivjna. At least everyone should have basic awareness of Panchanga and significance of its elements (Thithi-Vaara-Nakshathra-Yoga-Karana).

तिथेश्च श्रियमाप्नोति वारादायुष्यवर्धनं ।  
नक्षत्राद्धरतेपापं योगाद्रोगनिवारणं ।  
करणात्कार्यसिद्धिं च पंचांग फलमुत्तमं ।

Thithi gives wealth,

Vara enhances the longevity,

Nakshatra removes the sins,

Yoga cures the diseases, and

Karana gives success in deeds;

One who does the karma by knowing the above will have Divine blessings.

Generally, traditional Panchangas provide Dharma Shastra vichaara where one can find information related to Parvadina/Parvakaala.

Knowing alone is not sufficient, one should also know the correct application of its arithmetic (timing). For example, Parvakaala related to Grahana (Eclipse); transit of Planets (sankramana), Ekaadasi, Dwaadasi aacharana etc.

In the application of Parvakaala, one should have discriminative awareness of doing things at proper time, place,

person, anusandhana (who - what - where - when - how - why);

In Hindu religious calendar (Panchanga) every day is unique in its own way either by virtue of Maasa or Thithi or Vaara or Nakshathra or yoga or Karana or a combination two or three elements. Some are **celestial spectacles** like Grahana (Eclipse).

When there is a combination of two or more it becomes a Yoga, a Parvakaala which is Punyadaayaka. Some of them gets repeated every year; some are very rare in occurrence may be once in a life time.

One should never miss to utilize effectively these parva-kaala in saadhana maarga, in acquiring merits (Punya), mitigating sins.

Even in a day, we have Parvakaala which are used for performing different activities (nitya/naimittika karma) like Sandhyavandana, Pithrukaarya etc.

- Arunodaya kaala (Bramhi Muhurtha)
- Sandhyakaala (Pratah-Madhyahna-Saayahna)
- Sangavakaala
- Kutapakaala
- Aparahnnakaala
- Pradoshakaala

Measure of one's success is in observance of Sandhya the basic principle of all Karmas.

There are several types of Parvakaala that we come across. like...Saadhana (Moxa saadhana) oriented, Daivakaarya oriented, Yathi aaraadhana oriented, Pithru-kaarya oriented, Festival oriented, Daana/Dharma oriented, Punya Snaana

oriented, Remedial oriented, Mitigating Sins etc. Some are with combination.

Any sacred deeds performed in normal course on an ordinary day will be 1=1; whereas if performed during Parvakaala, 1 = several thousand times more meritorious.

### **Parvakaala - how distinct and perceived?**

**(Some examples....)**



#### **Dhanurmaasa**

Worshiping Lord Vishnu during the auspicious/sacred period of Dhanurmasa when Sun is transiting in Dhanus (Sagittarius) Raasi, the dearest month to Lord SriHari even for a single day is equivalent to worshiping Him for 1000 years. Any worship conducted during Arunodaya kaala would be of highest quality that yield meritorious results.

See, how much dayaalu is Paramaatma Vishnu, oneday worship during Dhanurmaaasa as per norms is equivalent to 1000 years of His worship. That means it is equal to approx 10 births, and if it is for the whole month  $30 \times 10$  births = 300 births. If a person lives for say 100 years (approx); out of which even if he observes Dhanurmaasa say for 10 years  $300 \times 10 = 3000$  births.

If it is associated with Parvakaala like Dwaadasi/Vyatheepaatha/Vaidhruthi yoga, then it is much more. Where from we get such a relief, which saadhana/homa/yagna gives especially during Kaliyuga? So, please don't lose this opportunity of Dhanurmaasa saadhana, do it as much as possible.

**Is it not oriented towards Moksha saadhana?**

Dasami, Ekaadasi, Dwaadasi (**DinaThraya**); Sri Krushna Ashtami, Sravana Dwadasi (Sravanopavasa) are Parva-dinas.

Aacharana as per norms is oriented towards mitigating sins, moksha saadhana. Sri Madhvacharya says in kriShNAmRuta mahArNava that the fire of merit of observing Ekaadasi converts the sins of hundreds of births into ashes.

Ekaadasi is the most favourite day of Lord Vishnu and that's why it is also known as Hari-Dina the day dedicated to Lord Sri Hari (Vishnu). While Vishnu is the Supreme God Hari Sarvottama, Dharma is Abhimaani dEvata for Ekaadasi thithi. That means Ekaadasi Vratha aacharana is Dharma (Mandatory) for everyone.

Partaking meals only once on the day of Dasami and Dwaadasi, and fasting completely on Ekaadasi day; Dasami (night); Ekaadasi (day & night); Dwadasi (night) total FOUR upavasas constitute Dinatrya put-together Ekaadasi Vratha.

While Ekaadasi aacharana & worshiping Lord Vishnu is very important, it is equally important to worship Lord Vishnu on **Dwaadasi** Day and partake food (paarane) in time to reap the fruits of Ekaadasi Vratha. Lord **Vishnu** (SriHari) is abhimaani dEvata for Dwaadasi thithi.

While Ekaadasi upavaasa is very important, it is also equally important that it should be performed on the correct day of Ekaadasi Aacharana. Meaning... One should not observe Ekaadasi upavaasa on Viddha Ekaadasi day ie. when there is Dasami lepa on Ekaadasi thithi. In such case fasting should be observed on Dwaadasi day and parane on Trayodasi. All the accumulated merits get destroyed if one fasts on Viddha Ekaadasi day.

Fasting on the day of Sri Krishna **JanmaAshtami** is prescribed and is considered as highly meritorious that gives phala



equivalent to or even more than that of fasting on several Ekaadasi days.

**Giving ARGHYA to Sri Krishna on the day of  
JANMAASHTAMI = Bhoodaana phala**

Upavaasa does not mean mere fasting, it means UPA+VaAsa = Saameepya Vaasa, dwelling in proximity to Bhagavantha with ARchana, Japa, SRavana, Keerthana, NiraAhaara and JaAgarana. Fasting becomes futile if it is not accompanied by sincere prayer and meditation with focus on the Supreme God Sri Hari Sarvottama. Religious doctrines have testified incredible wisdom of spirituality should one fast earnestly associated with prayer that immensely pleases the Supreme God Vishnu.

Knowing the correct day/time of aacharana of fasting and parane in all the cases of Ekaadasi, Dwadasi, Sri Krushna Janmaashtami, Sravanopavasa is very important.

**Dhanur-Vyatheepaatha-Yoga**

(Dhanur Maasa + Vyatheepaatha yoga)

Any Pithru kaarya, Daana, Brahmana Bhojana (with Mudgaanna) given in respectful reverence to one's Pithrus on the sacred day of Dhanur Vyatheepaatha Yoga during Dhanurmasam is considered 1000 times more meritorious than the one performed during Ardhodhayaadi parva kala.

Merits of Ardhodaya Parvakaala is equivalent to 100 Surya Grahanas - Merits of Surya Grahana Parvakaala is equivalent to one lakh times of an ordinary day.

Therefore, merits of Dhanur-Vyatheepaatha Yoga is  $100000 \times 100 \times 1000 = \text{Anantha Punyaphaladaayaka}$ .

One can imagine what would be merits of Performing VISHNU pooja on this day during Arunodaya kaala.

### **KapilaShashti**

If there is coincidence of...

- Bhadrapada Maasa,
- Krishna Paksha (dark fortnight),
- Sun in Hastha Nakshathra,
- Moon in Rohini Nakshathra,
- Shashti thithi,
- Sunday (Ravi/Bhanu Vaara) and
- Vyatheepaatha Yoga;

that day is known as **KAPILA SHASHTI**.

Any daAna, worship, homa/yajna, sacred bath etc. performed on this day is highly meritorious. It is said that Kapila Shashti is 100 times more meritorious than Ardhodaya Yoga.

Merits of Ardhodaya Parvakaala is equivalent to 100 Surya Grahanas - Merits of Surya Grahana Parvakaala is equivalent to one lakh times of an ordinary day. Therefore, merits of Kapila Shashti Parvakaala is  $100000 \times 100 \times 100$  times.

Occurrence of Kapila Shashti is very rare may be once in a life time or even more. Sacred texts mention that, one should not miss Ardhodaya/Kapila Shashti Yoga even if they prevail for a Muhurtha Kaala.

DaAna given to Brahmins, performing Ashtottara Ksheeraabhisheka to Sri Guru Raayaru during Kapila Shashti/Ardhodaya parvakaala gives Akshaya phala.

### **Eclipse (Grahana) related Parvakaala**

Entire period of eclipse starting from Sparsha and ending with Moksha is pArvaKaAla which is **Lakh** times more meritorious than ordinary times. If Eclipse day is also associated with other sacred elements the merits gets multiplied accordingly.

A Solar Eclipse occurring on Sunday and Lunar Eclipse occurring on Monday is called **Choodamani** highly meritorious for saadhana.

Taking bath at the beginning of eclipse (sparsha), prayer, japa, parayana, purascharana of upadesa mantra,

Pithru Kaarya/Sraaddha/Tharpana during the mid time (Madhya),

DaAna during the closing time (Moksha) and

Taking bath again after the eclipse

are highly meritorious which will fetch infinite phala.

On an eclipse combination of Sun and Rahu (Raghugrastha Surya Grahana), daana done will be equivalent to giving daana of a GOLDEN MERU PARVATA. ANY satpaatra Brahmana who receives daana on that day has VYASA rupi paramatma presence.

### **Sankramana** related Parvakaala

All Planetary transit times are Celestial spectacles. Out of which Transit of Sun (Surya Sankramana) and Jupiter (Guru Sankramana) are considered as Parvakaala. Surya Sankramana happens every month while, Guru (Bruhaspathi) Sankramana takes place once in a year (in general).

All Sun transits (Surya Sankramana) are Parvakaala. Among the Sun transits known as Surya Sankramana, certain transits are given special significance. For example,

- Mesha Sankramana – Beginning of Solar New Year;
- Karkataka Sankramana – Beginning of Dakshinaayana;
- Kanya Sankramana – Pithru Paksha;
- Dhanus Sankramana – Beginning of Dhanurmasa;
- Makara Sankramana – Beginning of Uttaraayana;

Mesha Sankramana (Transit of Sun into Mesha Raasi) and Thula Sankramana (transit of Sun into Thula Raasi) are called VISHUVAT Punyakaala;

Jupiter Transit time (Guru Sankramana) is given highest significance among the Planetary transits. It is called **Pushkara** Yoga as it coincides with Pushkara festival of a specified holy River. Observing Pushkara Vidhi during Jupiter's transit time is highly meritorious.

Sacred scripts (Dharma Saastras) define Parva Punya kaala to be observed for each transit of Sun/Jupiter. Hindu Panchangas' also indicate the meritorious timings during a transit.

### **ARDHODAYA** Parvakaala

One such sacred Yoga of **rare occurrence** is **Ardhodaya** which is highly meritorious (Punyaprada). **How to reckon Ardhodaya?**

A lunar day in Pushya/Maagha maasa having the following features is reckoned as Ardhodaya viz.....

- Sunday (Bhanu Vaara)
- Amaavaasya (New Moon day)
- Sravana Nakshathra
- Vyatheepaatha Yoga

**Ardhodaya yoga is 100 times more meritorious than Surya  
Grahana.**

Daana given to Brahmins, performing Ashtottara Ksheeraabhisheka to Sri Guru Raayaru during Ardhodaya gives Akshaya phala.

Sacred texts mention that one should not miss Ardhodaya/Kapila Shashti Yoga even if they prevail for a Muhurtha Kaala (48 minutes); it is worthy if it is prevailing during day time.

### **MAHODAYA**

If any one of the features out of the four indicated above are missing it is known as Mahodaya which is still, more meritorious than a Grahana Parvakaala and it warrants performing sacred deeds like Snaana – Daana – Pithru Tharpana etc.

### **ShanNavathi (Pithru Yagna)**

[Specified days/occasions for Pithru (Thila) tharpana. Sacred texts prescribe Thila tharpana to be given to **Pithrus** exclusively on 96 specific days in a year called **ShanNavathi**. They are...

- 14 Manvanthara days known as Manvaadi;
- 04 Yugaadi days (Krutha; Thretha; Dwapara; Kali Yuga);
- 12 Sankramana (Sun's transit days);
- 12 Amaavaasya days (Darsha);
- 15 Mahalaya Paksha (during Bhaadrapada Maasa);
- 12 Vyatheepaatha Yoga days;
- 12 Vaidruthi Yoga days;
- 05 Poorvedyu days;
- 05 Ashtaka days;
- 05 Anvashtaka days;



Performing Shannavathi, Pithrus gets pleased/satisfied for  
2000 years.

Fourteen (14) **Manvaadi** days as per lunar calendar are as follows...

- Chaitra Sukla Thrutheeya and Pournami -2
- Jyesta Sukla Pournami -1
- Aashada Sukla Dasami and Pournami -2
- Sraavana Bahula Ashtami -1
- Bhaadrapada Sukla Thrutheeya -1
- Aaswayuja Sukla Navami -1
- Kaartheeka Sukla Dwadasi, Pournami -2
- Pushya Sukla Ekadasi -1
- Maagha Sukla Sapthami -1
- Phalguna Sukla Pournami, Amaavaasya -2

#### ➤ **YugaAdi**

- Vaisakha Sukla thrutheeya (Thretha Yugaadi)
- Bhaadrapada Bahula Trayodasi (Kali Yugaadi)
- Kaartheeka Sukla Navami (Krutha Yugaadi)
- Maagha Bahula Amaavasya (Dwapara Yugaadi)

**Poorvedyu** days are... five (5) Sapthami thithi days in Bahula Paksha (dark fortnight) of the lunar months Bhaadrapada, Maargasira, Pushya, Maagha and Phalguna.

**Ashtaka** days are... five (5) Ashtami thithi days in Bahula paksha (dark fortnight) of the lunar months Bhaadrapada, Maargasira, Pushya, Maagha and Phalguna.

**Anvashtaka** days are... five (5) Navami thithi days in Bahula paksha (dark fortnight) of the lunar months Bhaadrapada, Maargasira, Pushya, Maagha and Phalguna.

Ideally Pithru Sraddha/Tharpana should be commenced and performed in between Kutapa-kaala and Aparanha-Kaala.

Exceptions, during Eclipse, Sankramana when it will be performed during ParvaKaala indicated and at Gaya Kshethra.

The day we perform Pithru kaarya for our Parents/Pithrus that day is Parvadina. If it is performed at Punya Kshethras or on the banks of holy rivers (Kaasi, Gaya, Prayaga, Namisharanya, Tirumala, Badari, Rameswaram, Kurukshethra, Ganga, Godavari, TungaBhadra, Krishna, Kaveri etc.) the merits are bountiful and Pithrus gets immensely pleased.

### **SADETHEEN MUHURTHA (SwayamSiddha Parvakaala)**

Chaithra Sukla Prathama (Paadyami) – **Ugaadi** day

Vaisakha Sukla Thrutheeya (Tadiya) – **Akshaya Thrutheeya**

Aaswayuja Sukla Dasami (**Vijaya Dasami**) – Dussera

Karthika Sukla Prathama (Paadyami) – **Bali Paadyami**

are called Swayamsiddha Muhurthas (Sade-Theen) which are auspicious and meritorious days for saadhana. First three are reckoned as full thithis and the last one is counted as half thithi, hence it is considered as Sade-Theen.

Auspicious moment on the day of Vijaya-Dasami is known as **Vijaya Muhurtha** that will be in the afternoon between 2 to 3 PM or in the evening after Sunset when Stars are just appearing;

All major festival days like, Yugaadi, Vijaya Dasami (Madhva Jayanthi), Deepaavali, Makara Sankranthi, Ratha Sapthami, MahaShivarathri, Holi, SriKrushnaAshtami/Jayanthi, SriRamaNavami, Narasimha Jayanthi, Vamana Jayanthi, Guru (Vyasa) Poornima, Geeta Jayanthi (Margasira Sukla Ekaadasi), Uttana Dwaadasi (Karthika Sukla Dwadasi), Vinayaka

Chaturthi, Naga Chaturthi/Panchami, Upakarma, (to quote a few...) are all Parvakaala/Parvadina for saadhana.

### **PRADOSHA** Parvakaala

Originated from the concept of Time; Pradosha is a micro constituent of KaAlachakra (TIME) that occurs every day. Duration of Six (6) Ghatis ie., 2 hours and 24 minutes after Sunset is Pradosha Kaala. The one that occurs on a day when Trayodasi thithi is prevailing during Pradosha kaala is called **Maha Pradosha**.

If it is associated with Tuesday it is called Bhouma Pradosha.

If it is associated with Monday it is called Soma Pradosha;

if it is associated with Saturday it is called Shani Pradosha;

if it is associated with Sunday it is called Bhanu Pradosha;

**Worshiping** Sri **RUDRA** Devaru **during Pradosha samaya** (especially during **MahaPradosha**) **with proper anusandhana is highly meritorious to get rid of dosha/defects/mitigate sins.**

Pradosha is also associated with Sri **Narasimha** Devaru, Sri NarasimhaAvatara took place during Pradosha samaya. Praying Lord Lakshmi Narasimha during Pradosha kaala is also meritorious.

Other Parvakaala for worshiping/praying Sri **RudraDevaru**

- Monday (Soma Vaara/Induvaara);
- Maasa Shivarathri day (Krishna Paksha Chaturdasi);
- Sravana Maasa (Somavaara)
- Karthika maasa;
- Maha Shivarathri;
- On the day coinciding with Ardra Nakshathra;

## **PADMAKAYOGA**

When Moon is in Kruttika nakshatra, Sun is in Visakha nakshatra Padmaka-Yoga is formed which is highly meritorious (**more than 100 Grahana Phala**). Daana, Dharma, Pitru Kaarya, Anushtaana, Punascharana of upadesa mantra, paarayana as per yogyata are highly meritorious. This generally occurs nearer to Pournami or Amavasya.

All **Ekaadasi**, **Dwaadasi**, **Amaavaasya**, **Pournami**, **Pushya mi** Nakshathra, **Sravana** Nakshathra, **Aaditya** Vaara (Sunday) are meritorious days **Parvadina**. If they are associated with other sacred elements, merits get multiplied accordingly. Pushyami nakshathra associated with ArkaVaara (**PushyaArka Yoga**) or Bruhaspati (Guru) Vaara (**GuruPushya Yoga**) is meritorious.

All **Amaavaasya** days are Parvakaala which is 100 times more meritorious. If it is associated with any of the other sacred elements like Surya Grahana, Pushyami Nakshathra, Vyatheepaatha/Vaidruthi Yoga, Arka Vaara (Sunday) the merits get multiplied accordingly.

For example, if there is PushyaArka Yoga on Amaavaasya day coinciding with Surya Grahana the merits will be...

Surya Grahana (100000 times) X ArkaVAara (100 times) X Pushyami Nakshathra (100 times) X Amaavaasya (100 times) meritorious. One should not miss such Parvakaala for saadhana.

Mahalaya Amaavaasya (Bhadrapada Maasa) is considered as Mother of all Amaavaasyas most favourite day for Pithrukaarya.

Deepaavali Amaavaasya is parvadina for worshiping Goddess Lakshmi Devi.

**Maagha Bahula Amaavasya** associated with **Dhanishta** or **Satabhisha** nakshathra is considered as highly sacred (Parva/Punya kaala) meritorious for Pithru Kaarya...

If it is having Satabhisha nakshathra yoga it is still more meritorious which will give Trupti to Pithrus for 10000 years. It is called **VaaruniYoga**.

One should bear it in mind that the results of Parvakaala aacharana will fructify only when they are observed strictly as per prescribed norms, as per one's eligibility (yogyata), adhikaaratva, VarnaAshrama dharma, aacharana of nityakarma like Trikaala Sandhyavandana etc.

One should perform nitya, naimittika and kaAmya Karma after knowing them with Parva (Punya) kaala awareness.

### **PUSHYAARKA YOGA**

Astrologically the phenomena of Pushya-Arka yoga occurs when Moon is transiting in Pushyami star in Karkataka Raasi associated with Sunday. It occurs more than once in a year.

Combination of Pushyami Nakshathra associated with Sunday (Arka Vaara) is spiritually considered meritorious (parvakaala) for performing sacred deeds like prayer, paaraayana, daAna etc. which is 10000 times more meritorious.

If it is also associated with Pournami thithi > Pushya maasa (when Moon will be in Pushyami star on the full moon day) and Sun transiting in Uttaraashaada Nakshathra (Sun is star lord of Uttaraashaada) in Makara Raasi the merits are > bountiful.

Jupiter (Guru) is star lord of Pushyami Nakshathra and it is befitting and auspicious to invoke/seek the blessings of spiritual Gurus' on this sacred day. Who else can we worship



other than **Mantralaya Guru Saarvabhouma Sri Raaghavendra Swamy** who is a true Guru, Kaamadhenu, Kalpa Vriksha.

Sri Appanaachaarya an ardent devotee and prime disciple of Sri Guru Raayaru in his famous hymn on Guru Raaghavendra (Sri Raaghavednra Stothra) emphasizes as follows....

ಸೋಮಸೂರ್ಯೋಪರಾಗೇ ಚ ಪುಷ್ಯಾರ್ಕಾದಿಸಮಾಗಮೇ |  
ಯೋನೋತ್ತಮಮಿದಂ ಸ್ತೋತ್ರಮಷ್ಟೋತ್ತರಶತಂ ಜಪೇತ್ |  
ಭೂತಪ್ರೇತಪಿಶಾಚಾದಿ ಪೀಡಾ ತಸ್ಯ ನ ಜಾಯತೇ |

Soma sooryo paraage cha pushyaarkaadi samaagame,  
Yo anuthamam idham stotramashtothara satham japeth,  
Bootha pretha pisachaadi peeda thasya na jaayathe

Whenever there is a lunar or solar eclipse or during Pushya Star occurring on Sunday, any person reciting Sri Raaghavendra Stothra 108 times with all sincerity and devotion will not have trouble from ghosts/devils and no evil befall on him.

All **Yathi Aaraadhana** days are Parvadina, like... **Teeka Raayara Panchami** (Aashaada Bahula Panchami) etc...

Parvadina associated with **Sri Raghavendra Swamy**

- Rayaru Aaraadhanotsava
- Rayaru Vardhantotsava
- Rayaru Pattabhishekotsava
- PushyaArka Yoga
- GuruVaara
- GuruPushya Yoga

Those who with all sincerity, devotion, faith and humility perform always the services mentioned such as...

यद्बृंदावनसत्प्रदक्षिणनमस्काराभिषेकस्तुति  
ध्यानाराधन मृद्विलेपनमुखानेकोपचारान् सदा ।  
कारंकारमभिप्रयांति चतुरो लोकाः पुमर्थान् सदा  
श्रीमत्सद्गुरुराघवेन्द्रयतिराट् कुर्याद्ध्रुवं मंगलं ॥

Brindavana Pradakshina, Namaskaara, Stuti/Parayana/dhyaAna  
of Sri Raghavendra; Mruttika sevana/lepana;

Aaaradhana/Utsava;(performing/participating/contributing)/sev  
a/services etc. to Sri Guru Raayaru;

will no doubt, achieve the Chaturvidha PurushaArthas blessed  
by the ever auspicious and compassionate Guru Sri  
RaAghavendra. Worshiping Sri Guru RaAyarur is Hari Preeti.

### **Punya-Snaana Parvakaala**

**Vaisakha** Snaana (Chaithra Pournami to Vaisakha Pournami)

**Karthika** Snaana (Aaswayuja Pournami to Karthika Pournami)

**Maagha** Snaana (Pushya Pournami to Maagha Pournami)

are considered meritorious months for Punya-Snaana  
saadhana. During this period, it is prescribed to take bath early  
in the morning before Sunrise preferably during Arunodaya  
kala. It is preferred to be taken in any river, lake or theertha or  
at least at home.

For SnaAna aacharana PoornimaAnta (Lunar month ending with  
Pournami) is followed.

While this sacred bath is preferred to be taken in any holy  
river, lake or theertha if not at least at home during Arunodaya  
kaala with proper anusandhana of MaAsa niyaAmaka.

According to Dharma Saastras, merits of Punya Snaana made during sacred months, increases depending on the place where the holy bath is taken as given below....

- With hot water at home–Merits equivalent to Six years of such Snaana;
- From the waters of a well –12 years of such Snaana phala;
- In a lake –24 years of such Snaana phala;
- In any river – 96 years of such Snaana phala;
- In any sacred river – 9600 years of such Snaana phala;
- At the confluence of sacred rivers–38400 years of such Snaana phala; (four times of the above)
- In Ganga (Ganges) River–Merits equivalent to 38400000 years of such Snaana phala; (1000 times of the above)
- At Triveni Sangam (Prayaga) – 100 times of Ganga Snaana phala;
- Punya Snaana in sea (Samudra) is considered more meritorious than all the above.

Those who cannot take bath as said above for the entire month should at least take it for the last three days which is known as Anthya Pushkarini.

Taking bath in **SwamiPushkarini** at sacred **Tirumala** Kshethra on the day of **MukkotiDwaadasi** during Arunodaya kaala is considered highly meritorious and equivalent to taking bath in all the 3½ Cr. sacred theerthas of Bhoomandala.

According to Brahma Puraana-anthargatha Sri Venkatachala Mahatmya, as per the command given by Lord Vishnu, 3 ½ Crore sacred Theerthas in the entire Bhoomandala will enter Swami Pushkarini at Tirumala Kshethra on the day of Mukkoti Dwaadasi to get themselves purified.

Dwaadasi thithi following Vaikunta Ekaadasi is called Mukkoti Dwaadasi occurring in the sacred solar month of Dhanurmasam.

## **Sri Venkatesha Saadhana...**

**Sravana Shanivaara** (Sraavana Maasam)

[one of the elected days for praying/worshiping the Supreme God Sri Venkateswara. Thambittu is very dear to Lord Srinivasa Devaru. It is a sampradaya to offer Thambittu Deepa and Naivedya to Lord Venkateswara]

**Navarathri Brahmotsavam** at Tirumala Kshethra;

**Kanya Maasa** (Aaswayuja Sukla Paadyami to Dasami)

**Vaisakha Maasa** (Akshaya Thrutheeya to Vaisakha Suddha Dasami)

During this time, it is highly meritorious and result oriented to profusely pray the Supreme God **SrinivaAsa** for the welfare/well-being of the individual, family, society, country and humanity.

- Sri Venkatachala Mahatmya
- Sri Padmavathi-Srinivasa Kalyana
- Sri Venkatesha Stothra (Bramhanda Purana)

## **Hanumad Saadhana**

- Hanuma Jayanthi (Chaithra Sukla Pournami)
- Hanumad Vratha (Margasira Sukla Trayodasi)
- Sri Madhva Navarathri (Maagha Sukla Paadyami to Navami)

During these periods it is highly meritorious to profusely pray Lord Hanuman with parayana of

- SundaraKanda > Sundarakanda Nirnaya
- Ekasloki SundaraKanda;
- Sri Hari-Vayu Stuti;
- SuMadhva Vijaya
- Madhva Naama
- Hanuma-Bheema-Madhva dwadasanaama;

During **Madhva Navarathri**, one should do prayathna-poorvaka & according to one's yogyata, Sravana/Manana/Keertana/Paaraayana of Madhva Siddhantha through SarvaMoola Granthas, SuMadhva Vijaya, Vaayu-Stuthi Purascharana, Madhu Abhisheka, Madhva Naama, Hanuma-Bheema-Madhva dwadasanaama etc...

### **Surya Saadhana**

- Surya Arghya (daily during Trikala Sandhya)
- Aadityavaara (Sunday)
- Bhanu Sapthami (Sapthami + Sunday)
- Makara Sankramana (Tansit of Sun into Makara Raasi)
- Ratha Sapthami (Maagha Sukla Sapthami)
- All Surya Sankramana days
- Surya Shashti (Bhadrapada Sukla Shashti)
- Surya Grahana days,
- Bhanu Amaavaasya (Sunday + Amaavaasya)

It is highly meritorious to profusely pray the Sun God (**SuryaNarayana**) with proper **anusandhana** during the above Parvadina with...

- Surya Dwadasanaama Stothra
- Surya Ashtottara [Dhoumya Rushi prokta - (Mahabharata)]
- Aaditya Hrudayam



- SuryaAshtakam (extract from SaAmba Purana)
- Surya Sloka (from Navagraha Stotra - Sri VedaVyasa virachita)

One who consumes meat, intoxicating drink(s) on the day dedicated to Lord Surya shall be born plagued with diseases in seven births, and remain daridra/miserable in every life.

One who ceases from intimacy with women, oil bath, meat, wine on the day dedicated to Sun God will never be touched by grief or poverty and attain the realm of Surya DEva.

स्त्रीतैलमधुमांसानि यस्त्यजेत्तु रवेर्दिने ।  
न व्याधिः शोकदारिद्र्यं सूर्यलोकं स गच्छति ॥

*strī-taila-madhu-māmsāni yas tyajet tu raver dine ।  
na vyādhīḥ śoka-dāridryam sūrya-lokam sa gacchati ॥*

But one who gives up women, oily food, wine, and meat  
on the day dedicated to the Sun  
will never be touched by sickness, grief, or poverty.  
Such a person attains the realm of Lord Surya.

### **Chaturmaasa Parvakaala**

**Chaaturmaasya Vratha - the four months, marathon period of observance of religious austerities.**

Chaturmasa is the sacred period that occurs every year starting from Aashaada Sukla Ekadasi to Kartheeka Sukla Dasami comprising of Aashaada (partly), Sraavana, Bhaadrapada, Aaswayuja and Kartheeka (partly) months as per Hindu lunar calendar that coincides with Karkataka to Thula maasa as per Solar Calendar.

One such austerity that is prescribed as a tool for attaining spiritual path for the ultimate salvation of the soul is observing of ChaturmaAsya Vratha.

Without any discrimination of age, gender, caste, and aasrama this vratha is meant to be performed/observed by one and all.

Brahmana, Kshatriya, Vysya, Suudra, Men, Women, Gruhasthas; Sanyasis are all eligible to undertake this vratha.

There is no exception whatsoever; this vratha is applicable to people belonging to all four varnas and four Aasramas viz. brahmachari, gruhastha, vanaprastha and sanyasa.

Lord Vishnu is the presiding deity of Chaaturmaasa in his Sridhara; Hrishikesha; Padmanabha and Daamodara forms respectively.

Observing Chaturmaasya Vratha confers crore times more merits than observing the rituals during the other months.

The merit that accrues to acts done during the month of Magha when the Sun is in Makara rasi is million times more meritorious than the merit that comes to acts done during other times;

more than this is the merit that accrues to acts done during the month of Vaisakha.

But the merit that accrues to acts done during Chaturmasa period is infinitely more than all those; let there be no doubt regarding this.

During this period people take part in different vows and resort to several religious and spiritual austerities to please the supreme Lord Vishnu (Hari Preeti).

The four months are Sravana, Bhadrapada, Aasviija, Kaartika. Merits of chaturmasa increase day by day. There is no other month as holy as the month of Karthika.

idaM vrataM mahApuNyaM sarvapApaharaM shubhaM |  
sarvAparAdhashamanaM sarvopadravanAshanaM ||  
sarvairavashyaM kartavyaM chaturAshramavAsibhiH ||

(Skanda purana)

This vrata bestows great merit; it destroys all sin; it is auspicious; it is capable of wiping out all our offences; it is capable of removing all our ills.

**Maasa - Navarathri/Saptaha** (Parvakaala)

**Chaithra** Maasam - SriRama Navarathri

(starting from Sukla Paadyami upto SriRama Navami)

**Vaisakha** Maasam (Saptaha)

(starting from Akshaya Trutheeya up to Vaisakha Suddha Dasami) +

- Parashurama Jayanthi (Vaisakha Sukla Trutheeya)
- VedaVyasa Jayanthi (Vaisakha Sukla Trayodasi)
- Narasimha Jayanthi (Vaisakha Sukla Chaturdasi)

**Jyeshta** Maasam - Dasa (Paapa) Hara Vrata

[starting from Jyeshta Sukla Paadyami up to Sukla Dasami (Bhagirathi Jayanthi)]

"Jyeshta maasey, sithey pakshey, Dasamyaam, Budha-Hasthaya, Vyatheepaathey, GaraaNandey, Kanyaa-Chandrey, Vrushou-Ravey"...

- Jyeshta maasa;
- sukla paksha;
- Dasami thithi;
- Budha (Saumya) Vaasara;

- Hastha Nakshathra;
- Vyatheepaatha Yoga;
- Garaji karana;
- Aananda Yoga (Budhavaara + Hastha Nakshathra);
- Moon in Kanya (Virgo) raasi; and
- Sun in Vrushabha (Taurus) raasi;

If ten Yogas (strengths) are coinciding on the day of Jyeshtha sukla Dasami (Bhagirathi Jayanthi) it is considered as highly meritorious that can absolve one from committing ten ghastly sins.

**Bhadrapada** Maasam - **Proshtapadi** (**Bhadrapada Sukla Paadyami to Sukla Pournami**)

**PithruPaksha** (Badrapada Krushna Paksha)

**Aaswayuja** Maasam [**SharanNavaratri**-DeviNavarathri-Tirumala SriVaari Bramhotsavam]

**Maagha** Maasam - Madhva Navarathri

[Vasanth Panchami + Ratha Sapthami + BheeshmaAshtami + Madhva Navami]

**Phalguna** Maasam – **PayoVratha** (Starting from Sukla Paadyami up to Dwadasi)

**Aashaada, Karthika, Maagha and Vaisakha** (**Aa-Ka-Ma-Vai**) are regarded as spiritually important months in Hindu lunar calendar. While Karthika maasam is dedicated for worshiping Lord Vishnu as well as Lord Shiva; **Margasira maasa** is exclusively dedicated for worshiping Lord Vishnu. **MaAsaAnaAm MaArgaseErsho~ham** (मासानां मार्गशीर्षोहम्). In Bhagawadgita (Vibhuthi Yoga-sloka#35) Sri Krishna says that, amongst the months He is **Margaseersha** Masam.

## **AdhikaMaasa saadhana**

Adhika Maasa is considered as the most sacred month to perform austerities for spiritual advancement. Lot of solemnity is attached to Adhika Maasa; Adhika also means the best, the greatest, powerful, and extraordinary. It is measured as more glorious than all other months in terms of its merits.

However, Adhikmasa is not parvakala by itself. Naimittika parvakaala in it is acceptable.

Kaamyakarma to be avoided during Adhika Maasa; - any kaamyakarma done during Adhika maasa punya-phala gets destroyed.

Coincidence of Janma nakshatra + Janma Vaara + Janma thithi + Janma Yoga + Janma Karana is a Parvakaala for that particular individual for saadhana.

Vedic meaning of **Parva** is said to be a knot; a confluence; a celebration etc. Based on the meanings; the time of confluence of two periods, two or more yogas, is called Parvakaala. When two or more Parvakaala Yogas coincide it is called Choodamani Yoga which is more meritorious.

The day one is blessed with sight of a Yathi (Guru)/Shrotreeya Bramhana and offering Yaati-Bhiksha is a Parvadina for performing Pithru kaarya, giving daana etc.

**Chaturdasi** is a Parvadina, some of the important days associated with Chaturdasi are...

Narasimha Jayanthi (Vaisakha Sukla Chaturdasi)  
Anantha Chaturdasi (Bhadrapada Sukla Chaturdasi)  
Ghaatha Chaturdasi (Bhadrapada Bahula Chaturdasi)  
Naraka Chaturdasi (Aaswayuja Bahula Chaturdasi)

Babhula Chaturdasi is reckoned as **Maasha Shivarathri**.



Combination of Krishna Paksha + Tuesday (Angaraka vaara) + Chaturdashi thithi is called **Krushna-Angaraka Chaturdasi**, a meritorious day said to be equivalent to the merits of Surya Grahana. It is meritorious to worship on this day **SKANDA** (Subramanya Devaru) with proper anusandhana (Skanda antargata - Bharatiramana MukhyapranaAntargata - Sri Sankarshana moorti Paramatma). **YAMA THARPANA** given on the day of Krishna Angaraka Chaturdasi for **Naraka bhaya nivrutti**.

As per Madhva Sampradaya, on the day of Krushna Angaraka Chaturdasi, taking bath in Suvarna river located near Udupi reaps immense merits.

### **VISHNU-PANCHAKA**

Ekaadasi (2), Pournami, Amaavaasya, Sravana Nakshthra days in a month are collectively called **Vishnu Panchaka**. Fasting (as per norms) on these five days in a month is highly meritorious considered as a dosha parihaara for Bramhahatya, Surapaana, ParaSthree gamana, Gau-hatya, Sthreehatya, Baalahatya, Suvarna chourya.

### **Performing Theertha Vidhi/sacred deeds at Punya**

**Kshethras** like Tirumala, Kaasi, Gaya, Prayaga, Naimisharanya, Ayodhya, Kurukshethra, Badari, Puri, Dwaraka, Siddhpur (Mathru Gaya), Somnath, Pushkara, Rameswaram, SriRangam etc. on the banks of holy rivers like Ganga, Godavari, Krishna, Kaveri, Yamuna, Tungabhadra etc.

during Parva (Punya) kaala is infinitely more effective than performing at one's home. Observing Theertha Vidhi is highly sacred and meritorious which is phaladayaka, punyadayaka and also mukthidayaka.

Theertha kshethras have eternal presence of the Supreme God SriManNaaraayana. Theertha Yaathra is one of the important components in the life of a SaAdhaka.

**VenkataAdri Samam SthaAnam Brahmande NaAsthi Kinchana  
Venkatesa Samo Devo NaBhootho NaBhavishyathi**

There is no sacred place which is equivalent to Venkataadri (Tirumala) in this universe; there is no God who is comparable to Lord Venkateswara neither in the past nor in future going to be.

While doing Theertha yaathra saadhana one should always remember the message...

अन्य क्षेत्रे कृतं पापं पुण्यक्षेत्रे विनश्यति  
पुण्यक्षेत्रे कृतं पापं वज्रलेपो भविष्यति

"anyakshetre kritam papam; punyakshetre vinashyati;  
punyakshetre kritam papam; vajralepo bhavishyati;

Sins committed at other places is destroyed in a holy place, but the sins committed in a holy place (Theertha Kshetra) becomes firmly attached."

### **DO'S & DON'TS DURING PARVA (PUNYA) KAALA**

Maxims of sacred texts prescribe that during any Parva (Punya) kaala one should perform meritorious activities, punya kaarya, sattkarma like...

- Punya Nadi Snaana
- Gau/Bramhana Seva
- Bramhana Daana
- Stothra Patana/Paaraayana
- Sravana-Manana-Keertana
- Punascharana of upadesa manthra
- Japa - Thapa – Upavaasa

- Pradakshina/Namaskaara
- Pithru kaarya (Sraaddha/Tharpana)
- Theertha Yaathra

Whether it is done knowingly or unknowingly with or without understanding its meaning and significance, any sattkarma done during Parvakaala/Parvadina will never go a waste.

The one that is done by knowing its meaning and significance will not only eliminate the sins but also helps in gaining the divine knowledge that leads to the right path for ultimate salvation. It gives ananthaphala.

Desist from sensual pleasures during Parvakaala and on Parvadina. Don't waste Parvadina with materialistic pursuits and activities.

**SaAdhana = Sravana + Manana + Nididhyasana**

Among saadhanas prescribed for a spiritual aspirant are **Karma, Jnaana, Bhakti, Vairagya**. Of these **Karma** is the basic principle, without Karma no saadhana can be achieved.

One should have awareness of Vihita karma, nishiddha karma during Parvakaala and accordingly saadhana should be made.

One should do saadhana (prayathnapoorvaka) according to one's yogyata with the awareness of adhikartva as per varnaashrama dharma and from the knowledge of Vedas, Shastras, Puranas, Dharma Shastra, Itihaasas through the learned.

All manthras, divine names, sthothras of Paramaatma that are uttered during parvakaala which are vedic, possess divine potency. Constant repetition (nirantara upaasana) confer rare and miraculous powers. Such practices are productive of perfect mental health and equipoise so necessary for spiritual discipline.

puNyaM praj~jA vardhayati kriyamANaM punaH punaH |  
vRuddhapraj~jaH puNyameva nityamArabhate naraH ||

पुण्यं प्रज्ञा वर्धयति क्रियमाणं पुनः पुनः ।  
वृद्धप्रज्ञः पुण्यमेव नित्यमारभते नरः ॥

One's store of merit (punya) increases by doing good deeds again and again and one who is blessed with discriminating intellect keeps on doing worthy things.

Parvakaala should be utilized with utmost care, humility, sincerity, sanctity, attention, calmness, care and devotion and faith.

One should not be complacent with his saadhana and it should not be restricted to only one time saadhana. It should be nirantara saadhana as long as one lives.

At the same time one should not make a tall claim or feel pride of his saadhana. Publicizing everywhere the saadhana made results in the loss of all sacred benefits that could have been accumulated.

### **Time element of Parvakaala...**

Time is controlled by **KaAlapurusha** the presiding Deity of eternal Time #Vishnu the **KaAla**. He is the creator of Time and its' divisions at Macro and Micro level starting from Kalpa, Manvanthara, Yuga, Samvatsara, Maasa, Paksha, Dina, and also the one who causes repetition of Time.

Time is reckoned as Vishnu who is **KaalaAtma** the soul of Time; He is **KaAla-Swaroop**a the form of Time;

NaAraayana Upanishad describes Lord Vishnu as the Time;  
"Kaalascha Naaraayanah" Time is arising out of Lord Sri ManNaaraayana.

In Bhagawadgita (Viswaroopadarshana Yoga) Sri Krishna says, "KaAlo~`smi Loka....". He is the KaAla (Kaala naamaka Paramaatma).

Lord Vishnu is Niyaamaka of the Universe; the divine law maker and the law giver. He is the great ruler; ordainer; governing lord and the presiding deity of the eternal Time. He is Kaala Niyaamaka.

Niyaamaka means the one who governs; appoints; assigns; instructs; guides and controls etc. Concealed in the word Niyaamaka is Niyama meaning the rules, policies, principles, regulations; set of laws. Lord Vishnu is the mighty administrator of the performance and working of the great TIME.

Originated from the concept of Time, **Parvadina/Parvakaala** is a micro constituent of the gigantic wheel of Time (**Kaalachakra**).

Lord Vishnu is **Vatsarah** the one who dwells in each and every element of this universe and everything dwells in Him. As such Lord Vishnu resides in each Parvakaala. Lord Vishnu is the creator and generator of Time, its elements, concepts which have come from Him.

If Lord Vishnu is the Time (Kaala); Time is Lord Vishnu; and **Vishnu** is everything; then **Parvakaala** which is a component of Time and its elements can be reckoned as Lord **Vishnu**.

With this analogy one should respect Parvakaala/Parvadina and do saadhana accordingly for **Haripreeti** with realization of the dictum **nAhAm kArtA hAriH kArtA** and with proper anusandhana.



## **Conclusion...**

An intelligent saadhaka will always strive to know the Parvakaala/Parvadina through Guru, Sattsanga, Pravachana, Bhagawad Prerana, or through prerana from other saadhakas and make best use of it for self upliftment and spiritual progress.

Count every moment of life to make it meaningful and purposeful. To evolve perfection one must make best use of every little opportunity in one's allotted span of life. Parvakaala is an appropriate occasion to streamline ones life in saadhana maarga.

One who doesn't have sraddha on Parvakaala/Parvadina, one who is a Paapi, one who is a Nastik; one who doubts the merits of Parvakaala; one who is a HetuVaadi will never reap the benefits (phala) from Parvakaala. Blessed are those who do Moksha saadhana with Parvakaala jnaana; for those who have fallen in the midst of this materialistic world Parvakaala saadhana is durlabha.

Never miss Parvakaala, God's given opportunity for saadhana, mitigate sins, accumulate punya. Where from we get such opportunities. It is ParmaATma **Vishnu's** apaara karuna, Parvakaala is bestowed upon for Aatma uddhaara. Where from we get such a relief; which saadhana, homa/yagna gives such merits especially during Kaliyuga? Only...

### **Parva (Punya) Kaala Saadhana**

**Samarpana...**Sri BharatiRamanaMukhyaPraanaantargata

Sri KrushnaArpanamasthu

nAhAm kArtA hAriH kArtA









# **KaAlaGanaNa** (**Arithmetic of Celestial Time**)

## **Understanding & Reckoning of Time** **(Hindu perspective)**



### ➤ **Introduction...**

Time is controlled by KaAlapurusha; the presiding Deity of eternal Time, Lord Vishnu the KaAla. He is the creator of Time and also the one who causes repetition of Time.

All entities in the universe comes under the purview of Time without any exception including Lord Brahma.

Only Lord Vishnu is exceptional.

He is Kaalaatheetha the one who stays beyond Time and for whom there is no Time-bar. He is not bound by Time and not dependent on Kaala.

Time is reckoned as Lord Vishnu who is

KaalaAtma the soul of Time;

KaAla-Swaroopa; the form of Time > NaAraayana

Upanishad describes Lord Vishnu as the Time;

“Kaalascha Naaraayanah”

Time is arising out of Lord Sri ManNaaraayana.

In Bhagawadgita (Viswaroopadarshana Yoga) Lord Sri Krishna says, "KaAlo~`smi Loka....". He is the KaAla (**Kaala naamaka Paramaatma**). Lord Vishnu is,

Niyaamaka of the Universe;

the divine law maker and the law giver.

He is the great ruler; ordainer; governing lord and the presiding deity of the eternal Time; Kaala Niyaamaka.

He is Sarva Niyaamaka;

Niyaamaka means the one who governs; appoints; assigns; instructs; guides and controls etc.

Concealed in the word Niyaamaka is Niyama; meaning the rules, policies, principles, regulations; set of laws.

KaAla-Ganana (reckoning of time) happen according to the specific time set by the Kaala Niyaamaka;

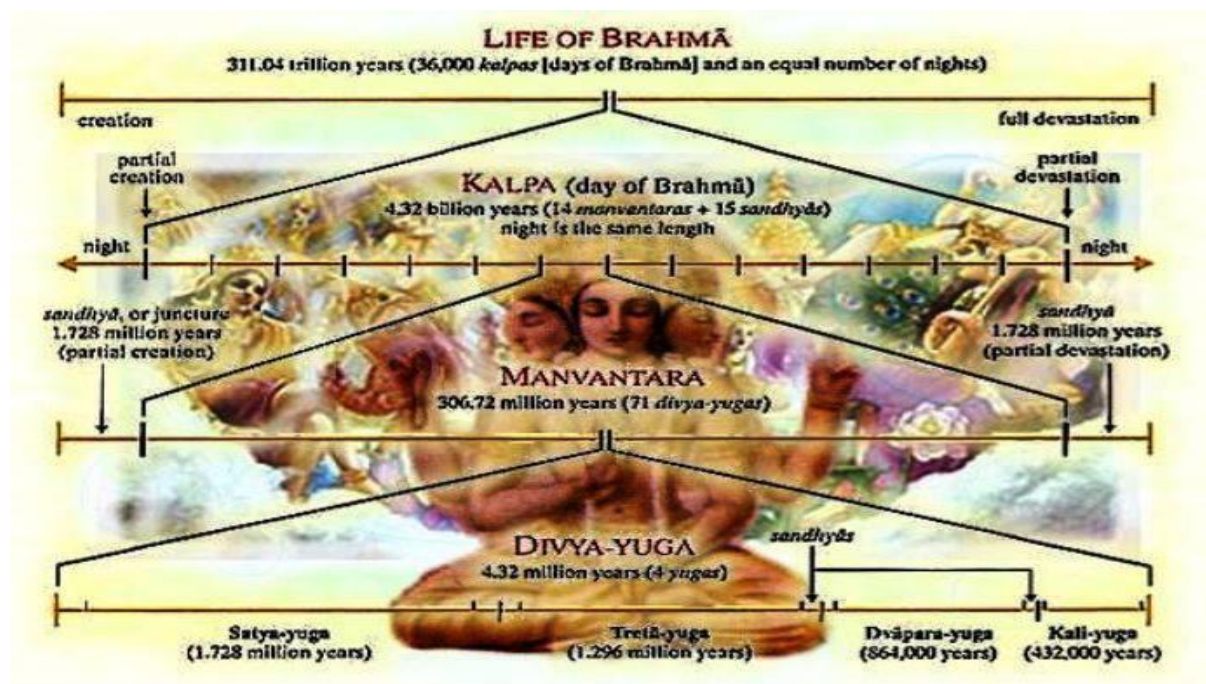
Hindu sages describe time as cyclic and an endless process of creation, preservation and dissolution. Universe is cyclically created and destroyed.

Sacred texts (Puranas) have conceived the Time or Kaala as beginning-less or endless and there is no break in the continuity of the Universe in some form or the other.

Hindu religion and philosophy which strongly believes in Vedas has clearly spelled out the time element of the universe at different levels.

Several sacred pouranic texts like, Bhaagavatha Purana, Vishnu Purana, Maha Bhaaratha, Matsya Purana, Vaayu Purana, Bhagawadgita etc. have discussed about Hindu cosmology.

What modern scientists/astronomers have invented about Time was revealed by the great Hindu Seers ages before.



## **KaAlagaNana -2**

### ➤ **KALPA....**

sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ

rātriṁ yuga-sahasrāntām te 'ho-rātra-vido janāḥ

(Bhagawadgita 8.17)

Above sloka from Bhagawadgita defines a day of Lord Brahma as equivalent to 1000 Maha Yugas and a night of Brahma is of equal duration of another 1000 Maha Yugas;

Each Maha Yuga having a duration of 43,20,000 human years.

The duration of half a day in the life of Lord Brahma that is equivalent to 1000 Mahayugas is known as KALPA;

In terms of TIME (kAaLA), Kalpa means an Aeon, immeasurably long period of time equivalent to 432 crores (4.32 billion) of years in Hindu cosmology.

With night of same duration,

a day (day + night) in the life of Lord Brahma is equal to 2 KALPAS = 2000 Maha Yugas = 864 crores (8.64 billion) of human years.

One day (Kalpa) of Brahma is also divided into 10000 parts called Charanas equivalent to 1000 Maha Yugas of 10 charanas each.

Each Maha Yuga consists of 10 charanas;

- Krita Yuga (4);
- Thretha Yuga (3);
- Dwapara Yuga (2) and
- Kali Yuga (1) charana.

Each Charana comprises of 432000 human years X 10000 = 432 Crores (4.32 billion) years = One KALPA;

Thus, a full day (one day + one night) of Lord Brahma is the period of 2 Kalpas of 1000 Maha Yugas each (2000 Maha Yugas) comprising of 20000 Charanas = 864 crores (8.64 billion) of human years.

A KALPA is further divided into 14 Manvantharas, each one lasting 306.72 million human years.

A Kalpa (day duration of Lord Brahma) consists of a period of 17,28,000 years called Aadi Sandhi followed by the period of 14 Manvantharas plus (+) Sandhi Kaalas together equivalent to 1000 Maha Yugas.

Thus, half a day (Kalpa) of Lord Brahma is equivalent to...

14 (Manvantharas) x 71 (Maha Yugas) = 994 Maha Yugas +  
Sandhi kalas equal to 6 Maha Yugas = 1000 Maha Yugas.

Sandhi Kala is arrived at as follows....

For 14 Manvantharas (14) sandhikala periods equivalent to the age of 14 Krita Yugas =  $1728000 \times 14 = 24192000 + 1728000$  (Aadi Sandhi period) =  $25920,000 / 4320000$  years = 6 Maha Yugas.

Each KALPA is denoted by a unique name. These nomenclatures vary in different sacred texts and there is no unanimity in the list.

According to Matsya Purana there are 30 Kalpas cyclically getting repeated. They are...

*Swetha, Neela-lohita, Vamadeva, Rathanthara, Rourava, Deva, Bruhat, Kandarpa, Sadhya, Eesana, Tamah, Saraswatha, Udaana, Garuda, Kaurma, Narasimha, Samana, Agneya, Soma, Maanava, Tat-puman, Vaikunta, Lakshmi, Savithri, Aghora, Vaaraaha, Vairaja, Gouri, Maheswara, and Pitr-Kalpa.*

According to Vaayu Purana a different list containing 34 names are given.

Currently we are in Swetha Kalpa in which Lord Vishnu had taken incarnation as Varaha (great Boar) hence aptly called as Swetha Varaha Kalpa.

In general, KALPA is called as VedaAnga;

a limb of the Veda Purusha.



It is one of the six disciplines of Veda called Shat-Saasthras viz. **Siksha, Kalpa, Vyaakarana, Nirukta, Chandassu, and Jyotisha.**

It is an ancient science that involves one to carry out the injunctions; various types of spiritual practices, rituals etc. coming under its province/territory.

In terms of KALPA the duration of the life span of Lord Brahma = 72000 KALPAS = 311.04 Trillion years.



### **KaAlagaNana -3**

#### **➤ Manvanthara....**

Manvanthara is a bigger sub division of TIME reckoned as duration (Avadhi) of Manu > Manu + Anthara = Manvanthara;

Each day (Kalpa) of Lord Brahma is further divided into 14 sub-divisions called Manvantharas' with each Manvanthara named after its presiding deity called Manu.

List of Manvantharas' are,

1. Swayambhuva
2. Swarochisha
3. Uttama
4. Tapasa
5. Raivatha
6. Chakshusa
7. Vaivaswatha
8. Surya Savarni
9. Daksha Savarni
10. Brahma Savarni
11. Dharma Savarni
12. Rudra Savarni
13. Deva Savarni
14. Indra Savarni

Currently we are in the cycle of seventh (7th) Manu called Vaivaswatha Manvanthara named after Vaivaswatha Manu son of Sun God called Vivaswatha.

Each Manvanthara will have a set of Saptha Rishis and Indra (Lord of Heaven).

At the end of every Manvanthara there will be a Pralaya known as Manvanthara Pralaya and the cycle gets repeated and new Manus' comes into existence.

Duration of each Manvanthara will be for a period of 71 Maha Yugas (Chatur-Yugas) with each Maha Yuga comprising a duration of 43,20,000 human years.

Duration of each Manvanthara will be  $71 \times 4320000 = 306.72$  million human years.

After each Manvanthara there follows a Sandhi Kala (period) of 1728000 human years of the duration of a Krutha Yuga.

These Manvantharas had commenced on specific lunar days called Manvaadi.

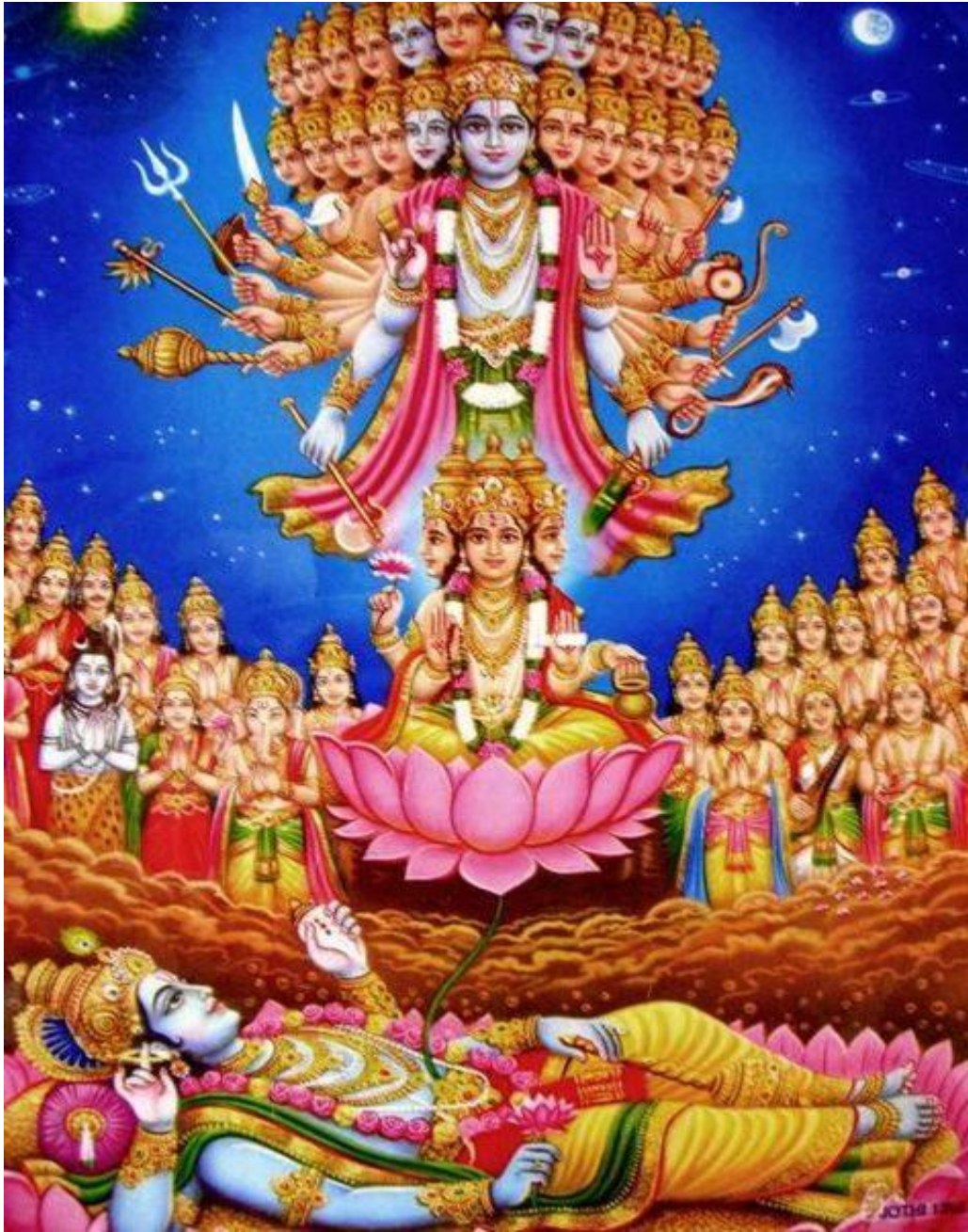
According to Dharma Saastras these fourteen Manvaadi days as per Hindu lunar calendar are...

- Chaitra Sukla Thrutheeya and Pournami (2)
- Jyesta Sukla Pournami (1)
- Aashada Sukla Dasami and Pournami (2)
- Sraavana Bahula Ashtami (1)
- Bhaadrapada Sukla Thrutheeya (1)
- Aaswayuja Sukla Navami (1)
- Kaartheeka Sukla Dwadasi, Pournami (2)
- Pushya Sukla Ekadasi (1)
- Maagha Sukla Sapthami (1)
- Phalguna Sukla Pournami, Amaavaasya (2)

In the concept of Pithru Yagna, Manvaadi days are elected days under Shannavathi for offering Pithru Tharpana;







## **KaAlagaNana - 4**

🙏 SahAsraKoti YuGadHarine 🙏 NaMaH 🙏

### ➤ **YUGA**

What is Yuga? What is its significance?

TIME (KaAla) is further subdivided into units of smaller duration called Yuga.

As per Kalpa pramana, Yuga is classified into four types' viz.

Krutha Yuga;

Tretha Yuga;

Dwapara Yuga and

Kali Yuga

of descending duration in the ratio of 4:3:2:1 with each Yuga having the duration shorter than its previous one.

Krutha Yuga is also known as Sathya Yuga.

Duration of these four Yugas in terms of human years is determined as follows...

- Krutha Yuga (1728000 years);
- Tretha Yuga (1296000 years);
- Dwapara Yuga (864000 years) and
- Kali Yuga (432000 years);

### **What is Maha Yuga?**

Four Yugas (Krutha-Tretha-Dwapara-Kali) collectively is known as Maha Yuga or Chaturyuga;

having a duration of 4320000 human years and

71 such Mahayugas (Chaturyugas) is equivalent to one Manvanthara (306.72 million human years) and

1000 such Maha Yugas is equivalent to one Kalpa;

### **Composition of DhArma in Yugas**

Krutha Yuga (Sathya Yuga) called as Golden age will be fully virtuous;

Tretha Yuga called as Silver age it will be 3/4th virtuous;

Dwapara Yuga called as Bronze age it will be half ( $\frac{1}{2}$ ) virtuous; Kali Yuga known as Iron age or Black age it will be  $\frac{1}{4}$ th virtuous and  $\frac{3}{4}$ th of sin.

Thus there will be a gradual deterioration from Yuga to Yuga in terms of Dharma (Virtue) as well as longevity of human beings.

The Yugas (ages) become progressively worse in terms of morality that will have an impact on human actions.

### **DEVA YUGA - DIVINE YEAR**

Time is also measured in terms of Divine years.

One Divine year is assumed as equivalent to 360 human years.

For the purpose of this arithmetic 360 human days is considered as equivalent to one human year.

Therefore, one Mahayuga of 4320000 ( $12000 \times 360$ ) human years duration equivalent to 12000 Divine years will make one Divine Yuga or Deva Yuga comprising of...

- Krutha Yuga (4800 divine years) +
- Tretha Yuga (3600 divine years) +
- Dwapara Yuga (2400 divine years) +
- Kali Yuga (1200 divine years)

As a result, A Kalpa (1000 Mahayugas/Deva Yugas) will be equivalent to  $1000 \times 12000 = 12$  million (1.20 Cr) divine years or 432 Crores ( $12000000 \times 360$ ) human years;

**YUGAADI** is derived from the word YUGA (Yuga + Aadi).

Yuga means the period or era and Aadi means beginning. Yugaadi means the day Yuga had commenced. It marks the beginning of an Era/Yuga that specifically refers to the period in which we are currently living.



As per Yuga Pramaana,

Life span of Kali Yuga is 432,000 years, out of which 5121 years have past and we are entering into 5122nd year of this 28th Kaliyuga.

These YUGAS had commenced on specific lunar days called Yugaadi. According to Dharma Saastras these four Yugaadi days (as per Hindu lunar calendar) are...

- Vaisakha Sukla thrutheeya (Thretha Yugaadi)
- Bhaadrapada Bahula Trayodasi (Kali Yugaadi)
- Kaartheeka Sukla Navami (Krutha Yugaadi)
- Maagha Bahula Amaavasya (Dwapara Yugaadi)

In the concept of Pithru Yagna, Yugaadi days are elected days under Shannavathi for offering Pithru Tharpana;

Namostvananthaya Sahasramuurthaye  
SahasraPaadaakshi Sirorubaahave  
Sahasranaamne Purushaya Saswathe  
SahasraKoti Yugadhaarine Namah!

Salutations to the Infinite (Lord Sri ManNaaraayana) Anantha the one,

who has manifested as innumerable number of forms,

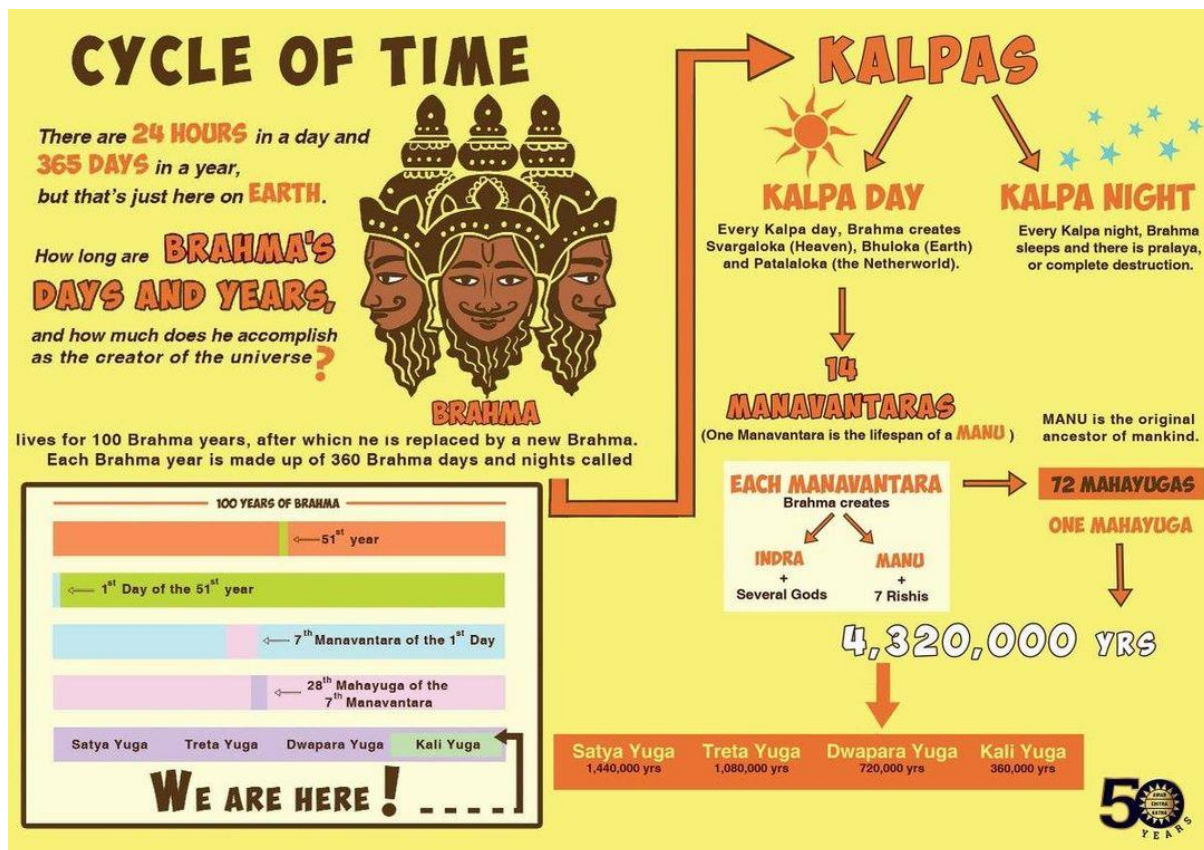
who has innumerable feet, eyes, heads, arms,

one who has innumerable number of names,

who is an eternal person and

who holds thousands of crores of Yugas,

which are uncountable...



## **KAALAGANANA - 5**

Having made an attempt to understand from the previous posts, the concept, significance and arithmetic of Hindu KaalaGanana /Time Element (Kalpa/Manvanthara/Yuga...)

### ➤ **Reckoning of TIME** (as per Brahma's life cycle)

According to Bhagawadgita a day in the life cycle of Lord Brahma is defined as equivalent to a duration of 1000 Maha Yugas;

"Sahasra Yuga paryantham ahar-yad brahmano vidhuh"

"cHaturYuga saHasraAni BraHmano diNamuchHyatE"

that is called Kalpa.

According to Mahabharatha, 12 months of Lord Brahma's existence is equal to 360 days that constitute his (Brahma) one

year and 100 such years is his life time and that is the life cycle of the Universe.

As per Vedamaana, life span of Lord Brahma is 100 years called Brahma Kalpa also known as Para.

Fifty years of Lord Brahma are supposed to have elapsed.

Currently in Dwiteeya ParArdha (2nd half of Brahmas life) first day (day time) known as Swetha (Varaha) Kalpa is running through.

### ➤ **Reckoning the Life span of Lord Brahma**

(in terms of human years)

1000 Maha Yugas = 1 Kalpa =  $\frac{1}{2}$  day of Lord Brahma =

432 crores of years;

2000 Maha Yugas = 2 Kalpas = 1 day (24 hours) of Lord Brahma = 864 crores of years;

30 such days of Brahma = 60 Kalpas =  $30 \times 864$  crores of years = 259.2 billion years = One Month for Lord Brahma;

12 such months (1 year = 360 days) of Brahma = 720 (360+360) Kalpas =  $12 \times 259.2$  billion yrs = 3.1104 trillion yrs;

50 such years = 1 ParaArdha = 36000 Kalpas =  $50 \times 3.1104$  trillion years = 155.52 trillion years = half of Brahma's life;

2 such ParaArdhas = 100 years of Brahma = 72000 Kalpas = 311.04 trillion years = Brahma's life;

As per above arithmetic life span of Lord Brahma will be 311.04 trillion human years = 72000 Kalpas (36000 days + 36000 nights)

Tabulating the above arithmetic taking the year 2021 as the base the Hindu Time is reckoned in terms human years as follows...

311.04 Trillion Human years – Life span of current Brahma;

155.52 Trillion Human years since the origin of current Brahma;

197.30 Crores (1.97 billion) years since the beginning of the Swetha Varaha Kalpa (time since creation started in this Kalpa);

12.06 Crores years since beginning of Vaivaswatha Manvanthara;

38.88 lakh years since beginning of 28<sup>th</sup> Maha Yuga;

5122 years since the beginning of the present Kali Yuga;

1943 years since the beginning of Salivahana Sakha;

### **SIGNIFICANCE OF SANKALPA SLOKA**

**(Vis-à-vis)**

### **KAALAGANANA**

A Vedic Sankalpa generally comprises of the elements of

- Time;
- Location;
- Almanac (Panchanga);
- Lineage;
- Purpose; Wish or desire;
- Target (the Deity); and
- nature or mode of karma.

**How is it related to KaAlaganana?**

It starts with...

#### **➤ TIME ELEMENT**

(Reckoning of time with reference to Lord Brahma)

Some of the terms used in Sankalpa sloka that we recite contain the time element viz.

- Aadhya Brahmana,
- Dwiteeya Parardhe,
- Swetha Varaha Kalpe,
- Vaivaswatha Manwanthare,
- Kaliyuge,
- Prathama Pade,
- Salivahana Sakhe.

In these words, there is reckoning of the current date as per Vedamana since the birth of Lord Brahma. As such, Hindu time element is embedded in Sankalpa (San+Kalpa)

### **Aadya Bramhane Dwiteeya Parardhe....**

that means first half of the life time of the current Brahma is over and we are in the 2nd half called Dwiteeya Parardhe; in the 51st year of Lord Brahma;

(50 years of Lord Brahma is equal to 155.52 trillion human years);

### **Swetha Varaaha Kalpe...**

that means we are currently in the first day (only day) called Swetha Varaaha Kalpa in the 51st year of Lord Brahma; the day (Kalpa) in which Lord Vishnu took the form (incarnation) of Varaaha (great Boar);

### **Vaivaswatha Manvanthare...**

that means in Swetha Varaha Kalpa (1st day of Lord Brahma) after passing through six Manvantharas out of 14; we are currently in 7th Manvanthara called Vaivaswatha Manvanthara.

In terms of number of years after taking into account the sandhi Kalas, we have passed through 185.2416 crores human years  $(4320000 \times 71 \times 6) + (1728,000 \times 7)$  during the previous six Manvantharas.

### **Ashtavimshatitamey Kaliyuge - Kali Prathama Charane...**

that means in the current Manvanthara (Vaivasvatha) we have passed through 27 Maha Yugas out of 71; currently passing through the 28th Maha Yuga.

Again, in this 28th Maha Yuga after passing through Krutha, Thretha and Dwaapara Yugas; we are currently in Kali Yuga in its first quarter after passing through 5122 years;

As per scripts it is said that Kali Yuga had commenced in the year 3102 BC. Counting from the beginning of Kalpa it is  $(185.24 + 11.67 + 0.39 + 0.005) = 197.30$  crores human years since commencement of creation in this Kalpa by Lord Brahma.

### **Bauddhavathare...**

that means in the time when Lord SriManNaaraayana has taken birth as Buddha;

### **Saalivahana Sakhe...**

further reckoning down based on the concept of Sakha, after passing through the Yudhishtira and Vikrama Sakhas we are currently in Saalivaahana Sakha; 1943 years since its beginning in 78 AD.

Sankalpa sloka also contains the micro constituents of KaalaGanana like, Samvatsara, Aayana, Ruthu, Maasa, Paksha, Thithi, Vaara etc.

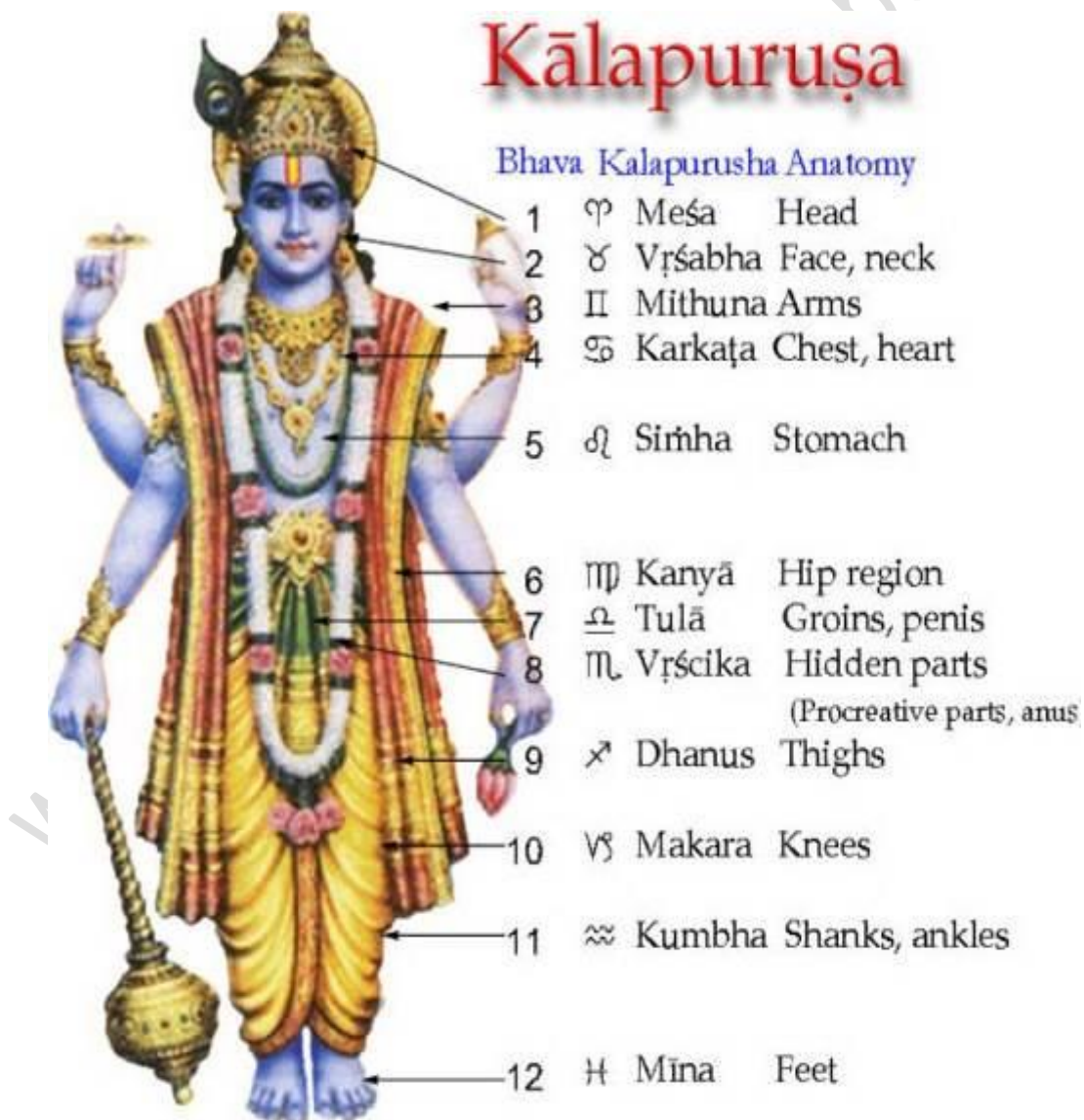
Sages describe time as cyclic and an endless process of creation, preservation and dissolution. Universe is cyclically created and destroyed. Sacred texts (Puranas) have conceived



the Time or Kaala or Lord Vishnu as beginning-less or endless and there is no break in the continuity of the Universe in some form or the other.

Even at the time of Maha Pralaya (Brahma Pralaya) when the entire Universe is totally destroyed, Lord Vishnu the Supreme God remains composed and untainted in the form of SooNya naamaka Paramaatma.

After the term of current Brahma expires, in the next creation Lord Vaayu the Mukhya Praana (Lord Hanuman) is going to be the next Brahma;



## **sAmVatsArA** - what does it indicate?

Focus of this post is on KaAlaGanana the concept of Time where all elements (macro/micro) are possessed by Lord Vishnu;

SaMvaTsara is a micro constituent of the gigantic wheel of Time (Kaalachakra) comprising of Kalpa, Manvanthara and Yuga, Sakha...

Samvatsara literally means a year. Samvatsara is also referred to as Varsha, Samvat.

Originated from the concept of Time, Samvatsara is a micro constituent of the gigantic wheel of Time (Kaalachakra) comprising of Kalpa, Manvanthara and Yuga, Sakha.

A Samvatsara comprises of several tiny constituents of Time, broadly classified into...

- Uttaraayana and Dakshinaayana,
- six seasons known as Rutuhs,
- twelve months (Maasaas),
- two fortnights (Paksha), and
- seven week days (Vaara or Vaasara);

Day is again divided into...

- Dinamaana (from Sunrise to Sunset),
- Raathri-maana (from Sunset to next Sunrise).

Dinamaana is again divided into...

- Pratah,
- Madhyaanah,
- Apraannah,
- Pradosha and
- Sayahna etc...

A day is also divided into...

- Muhurtha,
- Ghati,
- Vighati and
- Paramaanu

A Hindu lunar day is a composition of five limbs viz,

➤ Thithi, Vaara, Nakshathra, Yoga and Karana;

in simple terms known as **Panchaanga** (Almanac).

In a lunar month we have 16 thithis (out of which 14 repeats twice), 27 constellations, 27 yogas and 11 karanas.

All the above put together is known as SaMvaTsara and everything including planets moves around the zodiac which is nothing but Lord Vishnu who is Kaala-Swaroopa (form of Time) and the;

zodiac signs starting from Aries (Mesha) to Pisces (Meena) are the representation of different limbs of Kaala Purusha who is ViraatPurusha cosmic in nature.

Time is reckoned as Lord Vishnu who is known as KaalaAtma the soul of Time. SaMvaTsara is one of the several thousand names of Lord Vishnu as referred in sloka # 10 & 45 of Sri Vishnu Sahasranama Stothram.

Sureshah sharanam sharma vishvaretah prajabhavah

Ahah [#samvatsaro](#) vyaalah pratyayah sarvadarshanah

Rutuh sudarshanah kaalah parameshhtii parigraha

Ugrah [#samvatsaro](#) daksho vishraamo vishva-dakshinah

Svaapanah svavasho vyaapee naikaatmaa naika-karma-krut

[#Vatsaro](#) vatsalo vatsee ratna-garbho dhaneshvarah

(SVSNS- sloka # 50)

Lord Vishnu is also referred to as #Vatsarah (sloka # 50) the one who dwells in each and every element of this universe and everything dwells in Him. As such Lord Vishnu resides in each Samvatsara or in each year.

Samvatsara is a unit of measurement of Time that is controlled by the Kaalapurusha the presiding Deity of Kaala (Time) Lord Vishnu.

Samvatsara is a commonly used word in Hindu terminology that we come across regularly being used on a daily basis. Starting from nitya karma (sandhyavandana...) all Hindu religious rituals will not begin without utterance of the word SaMvaTsara during sankalpa.

Like a numerical year in an English calendar is denoted by a number, Samvatsara in Hindu calendar is denoted by a unique name (given below) that keeps changing in a 60year cycle.

Prabhava, Vibhava, Shukla, Pramoda, Prajapathi, Angeerasa, Shrimukha, Bhaava, Yuva, Dhaata, Eeshwara, Bahudhaanya, Pramadhi, Vikrama, Vrusha, Chitrabhanu, Subhanu, Taarana, Paarthiva, Vyaya, Sarvajittu, Sarvadhaari, Virodhi, Vikruthi, Khara, Nandana, Vijaya, Jaya, Manmatha, Durmukha, Hevalambi, Vilambi, Vikaari, Saarvari, Plava, Shubakrut, Shobhakrut, Krodhi, Vishvavasu, Paraabhava, Plavanga, Keelaka, Saumya, Saadhaarana, Virodhikrit, Paridhavi, Pramaadee, Aananda, Raakshasa, Nala, Pingala, Kaalayukthi, Siddharthi, Raudra, Durmathi, Dundubhi, Rudhirodgaari, Raktaakshi, Krodhana, and Akshaya.

Like first day of every year is referred to as New Year day, first day of every Hindu New Year is termed as Noothana Samvatsaraadi that is regarded as Ugaadi/Yugaadi that marks the beginning of a Hindu New Year.

SaMvaTsara is a unit of measurement of Time that is controlled by the Kaalapurusha the presiding Deity of Kaala (Time) Lord Vishnu.

Lord Vishnu is the creator of Time and also the one who causes repetition of Time. All entities in the universe come under the purview of this Time without any exception including that of Lord Brahma.

Only exception is Lord Vishnu. He is KaalaAtheetha the one who stays beyond Time and for whom there is no Time-bar. He is not bound by Time and not dependent on KaAla.

Time is God and Lord Vishnu is the God; He is the generator (g), organizer (o) and destroyer (d) of Time.

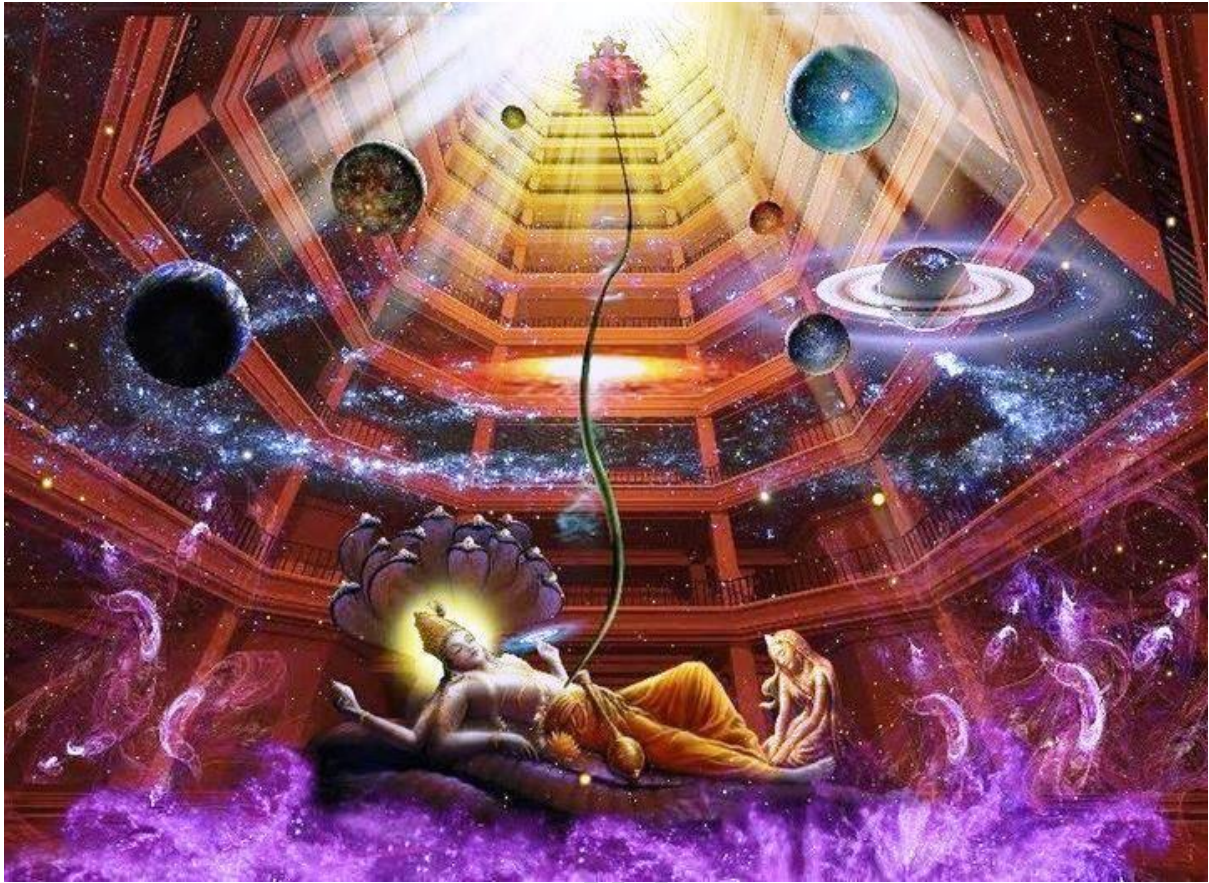
In the very first sloka of Sri Vishnu Sahasranama Stothram, Lord Vishnu is referred to as **Bhoota-Bhavya-Bhavat-Prabhuh**.

That means Sri Maha Vishnu is the Lord of past, present and future.

If Lord Vishnu is the Time, Time is Lord Vishnu and Time is everything, then SaMvaTsara which is a component of Time can be reckoned as Lord Vishnu.







(yUgādikRd~YugāvArtō)

➤ **YuGaAdi - what does it indicate?**

Yuga means the period or era and Aadi means beginning.

Yugasya Aadi Yugaadi (Yuga + Aadi);

Yuga means the period or era and Aadi means the beginning.

YugaAdi means the day Yuga had commenced.

It marks the beginning of an Era/Yuga that specifically refers to the period in which we are living.

It also marks the beginning of new year as per Sakha calendar.

It is also the day Kalpa had commenced known as KalpaAdi.

YugaAdi is assumed as the day Lord Brahma had commenced the creation;



Yugasya Aadi = Yugaadi = Samvatsaraadi;

Yugaadi also refers to the beginning of a Hindu new year which is known as Samvatsaraadi.

Yugaadi is basically a Hindu festival signifying the time element of the Universe celebrated as a New Year Day coinciding with...

- Uttaraayana (first among the aayanaas)
- Vasantha Ruthu (first among the seasons)
- Chaitra Masam (the first among the lunar months),
- Sukla paksha (bright fortnight),
- Prathama Thithi (first lunar day)

that is referred to as **ChaAndramaAna YugaAdi** as per Lunar Calendar.

As per Chandramana a month is denoted by the star present on the full moon day.

For example, the month in which Moon is at or nearer to Chitta star, that month is reckoned as Chaithra maasam the first day of which is celebrated as Yugadi festival.

Yugaadi is a festival mainly celebrated in Southern part of India and Maharashtra.

In Andhra Pradesh and Karnataka, it is celebrated as Yugadi while in Maharashtra and Goa it is called as Gudi Padwa.

In all the three states it is celebrated as per Chaandramaana;

In Tamil Nadu and Kerala, it is celebrated as per Sowramaana (Solar calendar) on the day Sun enters Mesha Raasi (Aries sign) in the zodiac called as Mesha Sankranthi coinciding with...

- Uttarayana first among the Aayanas;
- Vasantha Ruthu (spring season) first among the seasons,
- Sun in Mesha Raasi (Aries) first among the zodiac signs,
- Chaitra Masam first among the Lunar months,

that is referred to as Solar New Year or **Souramana Ugaadi**.

Chaithra Sukla Prathama (Paadyami) – ChaAndramana Yugaadi day is one of the four most auspicious days when one need not look into the Almanac (Panchaanga) to select an auspicious moment. It is called as **Sade Theen Muhurtha**.

**YuGaAdikrit-YuGaaVarto** - what does it indicate?

Sri Vishnu Sahasranama Stothram (sloka # 33); eulogize Lord Vishnu as...

- YugaAdiKrute Namaha 🙏
- YugaAvartaAya Namaha 🙏

They are not only names of Lord Vishnu, rather His attributes;

**YugaAdi-krit** the one who creates Yugas....

By the term Aadi it should be understood to indicate/includes not only Yuga but also all other divisions of Time at Macro and Micro level starting from Kalpa, Manvanthara, Yuga, Samvatsara, Maasa, Dina etc...

Lord Vishnu is the creator and generator of Time elements/concepts which have come from Him.

He is **YugaPravartaka** the creator of Yugas/aeons > yUgaAdiKrit;

**YugaAvarto** the one who causes the repetition of Yugas; the one who revolves the Yugas/Aeons;

He causes repetition of Yugas again and again; and ensures that there is continuity. Cycle of Yugas etc. keeps moving because of Him;

That's why He is also known as **AavartanaH** (Sri Vishnu Sahasranama Stothram sloka # 25) the one who moves/revolves/rotates the Wheel of Time.

He is also the one who whirls around the never-ending Samsara Chakra or the worldly existence and the dynamic force behind it which plays the endless drama of birth and death.

Lord Vishnu is KaAlapurusha the presiding Deity of the eternal time Kaalachakra. He is the creator, controller and regulator of the great Time including its intervals and also the one who causes the repetition of time elements like Yugas.

Lord Vishnu is Niyaamaka of the Universe; the divine law maker and the law giver.

He is the great ruler; ordainer; governing lord and the presiding deity of the eternal Time; Kaala Niyaamaka. He is Sarva Niyaamaka;

Niyaamaka means the one who governs; appoints; assigns; instructs; guides and controls etc.

Concealed in the word Niyaamaka is Niyama; meaning the rules, policies, principles, regulations; set of laws. Lord Vishnu is the mighty administrator of the performance/working of the great TIME.

KaAla-Ganana (reckoning of time) happen according to the specific time set by the Kaala Niyaamaka Lord Vishnu;

Hindu sages describe time as cyclic and an endless process of creation, preservation and dissolution. Universe is cyclically created and destroyed.

Sacred texts (Puranas) have conceived the Time or Kaala as beginning-less or endless and there is no break in the continuity of the Universe in some form or the other.

Even at the end of Yuga/Manvanthara/Kalpa Lord Vishnu makes the beginning of another one; Even after the great

Deluge (Pralaya) He saves it from distress and starts again the creation.

Lord Vishnu is not only the creator of Aeons but also the invisible and powerful dynamic force behind the constant flow of never-ending Time. He is the Supreme Power behind the ever-whirling wheel of Time (Kaalachakra) that goes on changing and repeating and continuity of change in the universe phenomena.

Yugaadi refers to KaAlachakra; Lord Vishnu is the one who has created KaalaChakra (YugaadiKrit);

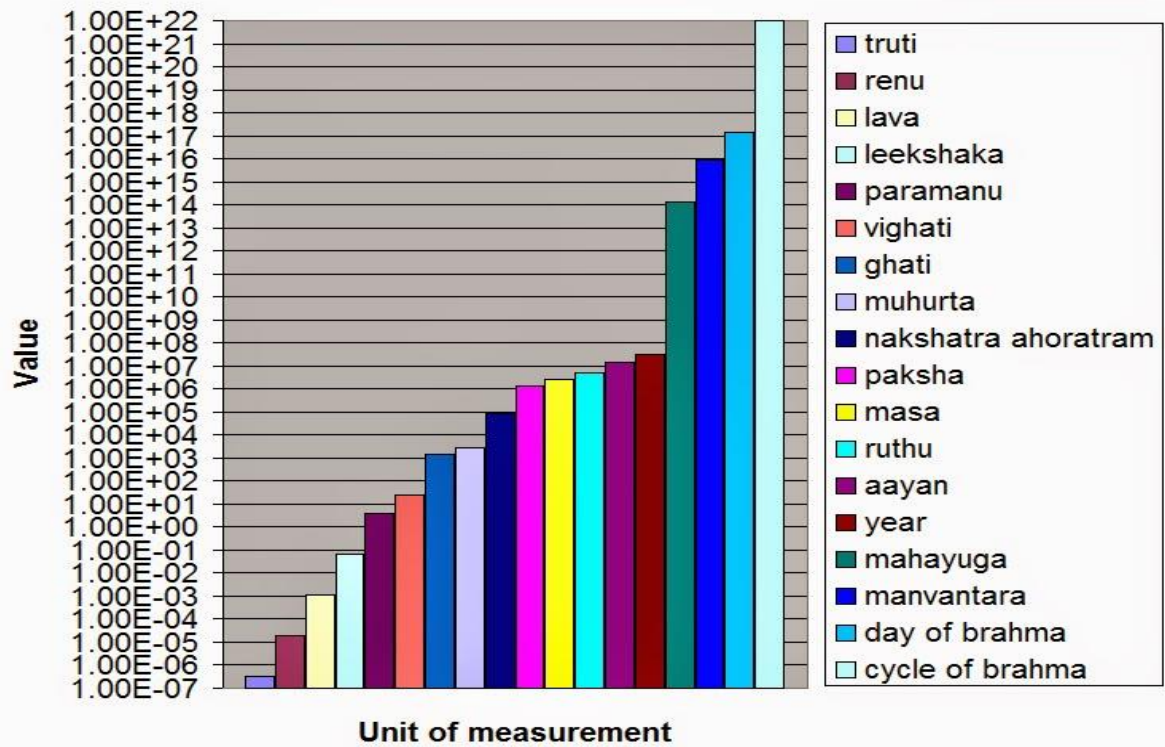
Yugaadi marks the beginning of the most auspicious season Vasantha Ruthu (Spring Season) when generally we find trees start to blossom.

In Bhagawadgita, Vibhoothi Yoga Lord Sri Krishna says that He is Vasantha Ruthu among the seasons "**Ruthunaam Kusumaakarah**"

---

➤ 15 twinkles of eye	= 1 kashta
➤ 30 kashta	= 1 kala
➤ 30 kalas	= 1 muhurta
➤ 30 muhurtas	= 1 day and night
➤ 30 day and nights	= 1 month
➤ 6 months	= 1 ayana
➤ 2 ayanas	= 1 year

## Hindu Units of Measurement



Unit	Equivalent	Equivalent
Krati		34,000 <sup>th</sup> of a second
1 Truti		300 <sup>th</sup> of a second
2 Truti	1 Luv	
2 Luv	1 Kshana	
30 Kshana	1 Vipal	
60 Vipal	1 Pal	
60 Pal	1 Ghadi	24 minutes
2.5 Gadhi	1 Hora	1 Hour
24 Hora	1 Divas	1 Day
7 Divas	1 Saptaah	1 Week
4 Saptaah	1 Maas	1 Month
2 Maas	1 Rutu (season)	
6 Rutu	1 Varsh	1 Year
100 Varsh	1 Shataabda	1 Century
10 Shataabda	1 Sahasraabda	10 Centuries or 1000 Years
432 Sahasraabda	1 Yuga	4320 Centuries or 432000 Years
10 Yuga	1 Mahayuga	43200 Centuries or 4320000 Years
1000 Mahayuga	1 Kalpa	43200000 Centuries or 4.32 Billion Years



## **NAVAGRAHAS – The Celestial bodies**

Sun (Surya); Moon (Chandra); Mars (Kuja or Angaaraka); Mercury (Budha); Jupiter (Guru or Bruhaspathi); Venus (Sukra); Saturn (Shani); Rahu and Kethu collectively are called Nava Grahas. Although technically Sun and Moon are not planets (Sun is a Star and Moon is a Satellite, Sun & Moon are called Luminaries); Rahu-Kethu are shadowy planets (chaaya Grahas), in Hindu astrology they are collectively referred to as planets resulting in Nava-Grahas. In Astrology Grahas are recognized as Heavenly bodies.



A planet or a Graha is a celestial body that has substantial influence on the living beings on earth. Nava Grahas play an important role in human life. Navagrahas are the pivot around which the concept of astrology rotates. Each Graha has a specific role and signification. They are representatives of the Primordial Supreme God Vishnu. They are the Universe's agents of the Law of Karma.

In Bhagawadgita (Vibhooti Yoga), Lord Sri Krishna says, He is

**ज्योतिषां रविरंशुमान् | नक्षत्राणामहं शशी | (10.21)**

Radiant Sun (Ravi) among the luminaries and Moon (Shashi) among the Stars in the sky.

[In the symbolism of Lord Shiva (Thrinethra), Surya & Chandra are depicted as two eyes of Lord Shiva]

**Sun & Moon** are witness of all our actions (**Karma Saakshi**).

Similarly, in sloka #10.24 Sri Krishna says,

**पुरोधसां च मुखं मां विद्धि पार्थ बृहस्पतिम्** - He is **Bruhaspathi** (Guru/Jupiter) among the priests. And in sloka # 10.37

**कवीनामुशना कविः** (**kavīnām uśhanā kaviḥ**) Among the intellectuals/great thinkers He is **SukraAcharya** (**Sukra**) whose original name is Sage Ushana.

### **Bhagawan Sri Vishnu Avataras Vs Navagrahas**

(Brihat Parashara Hora Shastra)

अवताराण्यनेकानि ह्यजस्य परमात्मनः।  
जीवानां कर्मफलदो ग्रहरूपी जनार्दनः॥ ३॥

Innumerable incarnations are born from Lord Vishnu the unborn Paramaatma. Janardhana takes the form of Grahas to bestow on the living beings the results of their karma. Janardana is another of Vishnu's names.

रामोऽवतारः सूर्यस्य चन्द्रस्य यदुनायकः।  
नृसिंहो भूमिपुत्रस्य बुद्धः सोमसुतस्य च॥ ५॥

RamaAvatara from Surya (Sun), Krishna from Chandra (Moon),  
Narasimha from Bhumiputra (Mars) and Buddha from  
Somasuta (Mercury).

वामनो विबुधेज्यस्य भार्गवो भार्गवस्य च।  
कूर्मो भास्करपुत्रस्य सैहिकेयस्य सूकरः॥ ६॥

Vamana from the learned one (Jupiter), Bhargava  
(Parashurama) from Bhargava (Venus). Koorma from  
Bhaskaraputra (Saturn) and Suukara (Varaha) from  
Saimhikeya (Rahu).

Both Venus and its incarnation Parashurama are referred to as  
Bhargava. Bhaskara is another name for Sun. Saturn is  
Bhaskaraputra or 'son of the Sun'. Rahu is called Saimhikeya,  
'child of Simhika'.

केतोर्मीनावतारश्च ये चान्ये तेऽपि खेटजाः।  
परात्मांशोऽधिको येषु ते सर्वे खेचराभिधः॥ ७॥

MeenaAvatara from Ketu. Other incarnations are born from the  
planets as well. The ones that are predominately Paramatma  
reside in the Heavens.

(Brihat Parashara Hora Shastra...)

Navagraha worship or aaradhana is prevalent in Hindu  
philosophy since time immemorial followed by our elders and  
described in various sacred texts.

Nearest example of Navagraha worship, one can find in Sri  
Sathyanarayana Swamy vratha one of the most popular,  
auspicious and highly meritorious austerities wherein, it  
becomes a part of the ritual without which the Vratha is

incomplete. Navagraha prarthana/tharpaṇa forms part of nityakarma (Sandhyavandana)

Best reference to Navagrahas one can get from Navagraha Stotra composed by Lord & Sage Sri Vedavyasa.

**NavaGrahās** are not mere planets in the solar system. They are Devatas with a divine background. If only one can go through the meaning of slokas in Navagraha stotra, one can understand the divinity behind them.

One should not ignore worshipping Navagrahas. They should also be worshipped as Vishnu Parivaara Devatas with proper anusandhana.... BharatiRamanaMukhyaPraanaAntargatha-HariSarvottama;

### ॥ ನವಗ್ರಹಸ್ತೋತ್ರ ॥

ಜಪಾಕುಸುಮಸಂಕಾಶಂ ಕಾಶ್ಯಪೇಯಂ ಮಹದ್ಯುತಿಮ್ |  
ತಮೋಽರಿಂ ಸರ್ವಪಾಪಘ್ನಂ ಪ್ರಣತೋಽಸ್ಮಿ ದಿವಾಕರಮ್ || 1 ||  
ದಧಿಶಂಖತುಷಾರಾಭಂ ಕ್ಷೀರೋದಾರ್ಣವಸಂಭವಮ್ |  
ನಮಾಮಿ ಶಶಿನಂ ಸೋಮಂ ಶಂಭೋರ್ಮುಕುಟಭೂಷಣಮ್ || 2 ||  
ಧರಣೀಗರ್ಭಸಂಭೂತಂ ವಿದ್ಯುತ್ಕಾಂತಿಸಮಪ್ರಭಮ್ |  
ಕುಮಾರಂ ಶಕ್ತಿಹಸ್ತಂ ಚ ಮಂಗಲಂ ಪ್ರಣಮಾಮ್ಯಹಮ್ || 3 ||  
ಪ್ರಿಯಂಗುಕಲಿಕಾಶ್ಯಾಮಂ ರೂಪೇಣಾಪ್ರತಿಮಂ ಬುಧಮ್ |  
ಸೌಮ್ಯಂ ಸೌಮ್ಯಗುಣೋಪೇತಂ ತಂ ಬುಧಂ ಪ್ರಣಮಾಮ್ಯಹಮ್ || 4 ||  
ದೇವಾನಾಂ ಚ ಋಷೀಣಾಂ ಚ ಗುರುಂ ಕಾಂಚನಸಂನಿಭಮ್ |  
ಬುದ್ಧಿಭೂತಂ ತ್ರಿಲೋಕೇಶಂ ತಂ ನಮಾಮಿ ಬೃಹಸ್ಪತಿಮ್ || 5 ||  
ಹಿಮಕುಂದಮೃಣಾಲಾಭಂ ದೈತ್ಯಾನಾಂ ಪರಮಂ ಗುರುಮ್ |  
ಸರ್ವಶಾಸ್ತ್ರಪ್ರವಕ್ತಾರಂ ಭಾರ್ಗವಂ ಪ್ರಣಮಾಮ್ಯಹಮ್ || 6 ||  
ನೀಲಾಂಜನಸಮಾಭಾಸಂ ರವಿಪುತ್ರಂ ಯಮಾಗ್ರಜಮ್ |  
ಛಾಯಾಮಾರ್ತಂಡಸಂಭೂತಂ ತಂ ನಮಾಮಿ ಶನೈಶ್ಚರಮ್ || 7 ||  
ಅರ್ಧಕಾಯಂ ಮಹಾವೀರ್ಯಂ ಚಂದ್ರಾದಿತ್ಯವಿಮರ್ದನಮ್ |  
ಸಿಂಹಿಕಾಗರ್ಭಸಂಭೂತಂ ತಂ ರಾಹುಂ ಪ್ರಣಮಾಮ್ಯಹಮ್ || 8 ||  
ಪಲಾಶಪುಷ್ಪಸಂಕಾಶಂ ತಾರಕಾಗ್ರಹಮಸ್ತಕಮ್ |  
ರೌದ್ರಂ ರೌದ್ರಾತ್ಮಕಂ ಘೋರಂ ತಂ ಕೇತುಂ ಪ್ರಣಮಾಮ್ಯಹಮ್ || 9 ||

ಇತಿ ವ್ಯಾಸಮುಖೋದ್ಗೀತಂ ಯಃ ಪಠೇತ್ಸುಸಮಾಹಿತಃ |  
 ದಿವಾ ವಾ ಯದಿ ವಾ ರಾತ್ರೌ ವಿಘ್ನಶಾಂತಿರ್ಭವಿಷ್ಯತಿ || 10 ||  
 ನರನಾರೀನ್ಯಪಾಣಾಂ ಚ ಭವೇದ್ಬಾಹುಸ್ವಪ್ನನಾಶನಮ್ |  
 ಐಶ್ವರ್ಯಮತುಲಂ ತೇಷಾಮಾರೋಗ್ಯಂ ಪುಷ್ಪಿವರ್ಧನಮ್ ||  
 ಗ್ರಹನಕ್ಷತ್ರಜಾಃ ಪೀಡಾಸ್ತಸ್ಮಿನ್ನಾಗ್ನಿಸಮುದ್ಭವಾಃ |  
 ತಾಃ ಸರ್ವಾಃ ಪ್ರಶಮಂ ಯಾಂತಿ ವ್ಯಾಸೋ ಬ್ರೂತೇ ನ ಸಂಶಯಃ ||  
 || ಇತಿ ಶ್ರೀವ್ಯಾಸವಿರಚಿತಂ ನವಗ್ರಹಸ್ತೋತ್ರಂ ಸಂಪೂರ್ಣಮ್ ||

### || ನವಗ್ರಹಸ್ತೋತ್ರ ||

ಜಪಾಕುಸುಮಸಂಕಾಶಂ ಕಾಶ್ಯಪೇಯಂ ಮಹದ್ಯುತಿಮ್ |  
 ತಮೋಽರಿಂ ಸರ್ವಪಾಪಘ್ನಂ ಪ್ರಣತೋಽಸ್ಮಿ ದಿವಾಕರಮ್ || ೧ ||  
 ದಧಿಶಡ್ಖತುಷಾರಾಭಂ ಕ್ಷೀರೋದಾರ್ಣವಸಂಭವಮ್ |  
 ನಮಾಮಿ ಶಶಿನಂ ಸೋಮಂ ಶಮ್ಮೋರ್ಮುಕುಟಭೂಷಣಮ್ || ೨ ||  
 ಧರಣಿಗರ್ಭಸಂಭೂತಂ ವಿದ್ಯುತ್ಕಾಂತಿಸಮಪ್ರಭಮ್ |  
 ಕುಮಾರಂ ಶಕ್ತಿಹಸ್ತಂ ಚ ಮಙ್ಗಲಂ ಪ್ರಣಮಾಮ್ಯಹಮ್ || ೩ ||  
 ಪ್ರಿಯಙ್ಗುಲಿಕಾಶ್ಯಾಮಂ ರೂಪೇಣಾಪ್ರತಿಮಂ ಬುಧಮ್ |  
 ಸೌಮ್ಯಂ ಸೌಮ್ಯಗುಣೋಪೇತಂ ತಂ ಬುಧಂ ಪ್ರಣಮಾಮ್ಯಹಮ್ || ೪ ||  
 ದೇವಾನಾಂ ಚ ಋಷಿಣಾಂ ಚ ಗುರುಂ ಕಾಶ್ಚನಸಂನಿಭಮ್ |  
 ಬುದ್ಧಿಭೂತಂ ತ್ರಿಲೋಕೇಶಂ ತಂ ನಮಾಮಿ ಬೃಹಸ್ಪತಿಮ್ || ೫ ||  
 ಹಿಮಕುಂದಮೃಣಾಲಾಭಂ ದೈತ್ಯಾನಾಂ ಪರಮಂ ಗುರುಮ್ |  
 ಸರ್ವಶಾಸ್ತ್ರಪ್ರವಕ್ತಾರಂ ಭಾರ್ಗವಂ ಪ್ರಣಮಾಮ್ಯಹಮ್ || ೬ ||  
 ನೇಲಾಂಜನಸಮಾಭಾಸಂ ರವಿಪುತ್ರಂ ಯಮಾಗ್ರಜಮ್ |  
 ಛಾಯಾಮಾರ್ತಙ್ಡಸಂಭೂತಂ ತಂ ನಮಾಮಿ ಶನೈಶ್ವರಮ್ || ೭ ||  
 ಅರ್ಧಕಾಶ್ಯಂ ಮಹಾವೀರ್ಯಂ ಚಂದ್ರಾದಿತ್ಯವಿಮರ್ದನಮ್ |  
 ಸಿಂಹಿಕಾಗರ್ಭಸಂಭೂತಂ ತಂ ರಾಹುಂ ಪ್ರಣಮಾಮ್ಯಹಮ್ || ೮ ||  
 ಪಲಾಶಪುಷ್ಪಸಂಕಾಶಂ ತಾರಕಾಗ್ರಹಮಸ್ತಕಮ್ |  
 ರೌದ್ರಂ ರೌದ್ರಾತ್ಮಕಂ ಗೋರಂ ತಂ ಕೇತುಂ ಪ್ರಣಮಾಮ್ಯಹಮ್ || ೯ ||

### Phalastuthi

ಇತಿ ವ್ಯಾಸಮುಖೋದ್ಗೀತಂ ಯಃ ಪಠೇತ್ಸುಸಮಾಹಿತಃ |  
 ದಿವಾ ವಾ ಯದಿ ವಾ ರಾತ್ರೌ ವಿಘ್ನಶಾಂತಿರ್ಭವಿಷ್ಯತಿ || ೧೦ ||  
 ನರನಾರೀನ್ಯಪಾಣಾಂ ಚ ಭವೇದ್ಬಾಹುಸ್ವಪ್ನನಾಶನಮ್ |  
 ಐಶ್ವರ್ಯಮತುಲಂ ತೇಷಾಮಾರೋಗ್ಯಂ ಪುಷ್ಪಿವರ್ಧನಮ್ ||



ग्रहनक्षत्रजाः पीडास्तस्कराग्निसमुद्भवाः ।

ताः सर्वाः प्रशमं यान्ति व्यासो ब्रूते न संशयः ॥

॥ इति श्रीव्यासविरचितं नवग्रहस्तोत्रं सम्पूर्णम् ॥

### ॥ నవగ్రహస్తోత్రం ॥

జపాకుసుమసంకాశం కాశ్యపేయం మహద్యుతిమ్ ।

తమోఽరిం సర్వపాపఘ్నం ప్రణతోఽస్మి దివాకరమ్ ॥ ౧ ॥

దధిశఙ్ఖతుషారాభం క్షీరోదార్ణవసంభవమ్ ।

నమామి శశినం సోమం శమ్భోర్ముకుటభూషణమ్ ॥ ౨ ॥

ధరణీగర్భసంభూతం విద్యుత్కాంతిసమప్రభమ్ ।

కుమారం శక్తిహస్తం చ మథిలం ప్రణమామ్యహమ్ ॥ ౩ ॥

ప్రియఙ్గుకలికాశ్యామం రూపేణాప్రతిమం బుధమ్ ।

సౌమ్యం సౌమ్యగుణోపేతం తం బుధం ప్రణమామ్యహమ్ ॥ ౪ ॥

దేవానాం చ ఋషీణాం చ గురుం కాఞ్చనసంనిభమ్ ।

బుద్ధిభూతం త్రిలోకేశం తం నమామి బృహస్పతిమ్ ॥ ౫ ॥

హిమకున్దమృణాలాభం దైత్యానాం పరమం గురుమ్ ।

సర్వశాస్త్రప్రవక్తారం భార్గవం ప్రణమామ్యహమ్ ॥ ౬ ॥

నీలాంజనసమాభాసం రవిపుత్రం యమాగ్రజమ్ ।

ధాయామార్తణ్డసంభూతం తం నమామి శనైశ్చరమ్ ॥ ౭ ॥

అర్ధకాయం మహావీర్యం చంద్రాదిత్యవిమర్దనమ్ ।

సింహికాగర్భసంభూతం తం రాహుం ప్రణమామ్యహమ్ ॥ ౮ ॥

పలాశపుష్పసంకాశం తారకాగ్రహమస్తకమ్ ।

రౌద్రం రౌద్రాత్మకం ఘోరం తం కేతుం ప్రణమామ్యహమ్ ॥ ౯ ॥

ఇతి వ్యాసముఖోద్ధీతం యః పఠేత్సుసమాహితః ।

దివా వా యది వా రాత్రౌ విఘ్నశాంతిర్భవిష్యతి ॥ ౧౦ ॥

నరనారీన్మపాణాం చ భవేద్దుఃస్వప్ననాశనమ్ ।

ఐశ్వర్యమతులం తేషామారోగ్యం పుష్టివర్ధనమ్ ॥

గ్రహనక్షత్రజాః పీడాస్తస్కరాగ్నిసముద్భవాః ।

తాః సర్వాః ప్రశమం యాన్తి వ్యాసో బ్రూతే న సంశయః ॥

॥ ఇతి శ్రీవ్యాసవిరచితం నవగ్రహస్తోత్రం సమూర్థమ్ ॥

Phalastuti says that those who read with all sincerity, devotion and faith this sacred hymn Navagraha Stothra composed by

Sage Sri VedaVyasa will be able to succeed in appeasing the obstacles occurring by day/night.

Bad dreams of men, women and kings alike will be destroyed and they will be endowed with unparalleled riches, good health and enhancing nourishment.

All the pain, devastation caused by fire, planets and stars will be of the past and it is certain there is no doubt about it, thus said Sage Sri VedaVyasa emphatically.

While Sun (Ravi) is known as Graha Raja (King of Navagrahas), Saturn (Shani) attains lot of significance and highest popularity among the Navagrahas and is the most fascinating planet.

Navagrahas rule over the 27 constellations with each Graha being the star lord of three nakshathras as follows.

Kethu > Aswini, Magha, Moola

Sukra > Bharani, Pubba (Poorva-Phalguni), PoorvaAshaada;

Surya > Kritika, Uttara (Uttara-Phalguni), UttaraAshaada;

Chandra > Rohini, Hastha, Sravana;

Kuja > Mrigasira, Chitta, Dhanishta;

Rahu > Ardra, Swathi, Sathabhisha;

Guru > Punarvasu, Visakha, PoorvaAbhaadra;

Shani > Pushyami, Anuradha, UttaraAbhaadra;

Budha > Aslesha, Jyeshtha, Revathi;

Seven out of Nine Grahas are lords of the Zodiac signs as follows, Surya, Chandra own one house each, while other five planets own two houses each;

Kuja > Mesha (Aries), Vruschika (Scorpio);

Sukra > Vrushabha (Taurus), Thula (Libra);

Budha > Mithuna (Gemini), Kanya (Virgo);

Chandra > Karkataka (Cancer);

Surya > Simha (Leo);

Guru > Dhanus (Sagittarius), Meena (Pisces);

Shani > Makara (Capricorn), Kumbha (Aquarius)

Rahu - Kethu, don't own any zodiac signs. They are called Aprakashaka Grahas (Shadowy planets);

**NavaRathna** associated with Navagraha...

Vajra (Sukra); Vydoorya (Ketu); Gomadhika (Rahu);  
Pushyaraaga (Guru); Marakatha (Budha); Maanikya (Surya);  
Neela (Shani); Muthya (Chandra) and Pravaala (Kuja)

**NavaDhaanya** associated with Navagrahas are...

wheat (Sun), rice (Moon), red gram (Mars), green gram (Mercury), Bengal gram (Jupiter), black eyed peas (Venus), black sesame (Saturn), black gram (Rahu), and horse gram (Kethu).

**Tattva** – Sun (Agni tattva) – Moon (Jala tattva) – Mars (Agni tattva) – Mercury (Bhoo tattva) – Jupiter (Aakaasa tattva) – Sukra (Jala tattva) – Shani (Vaayu tattva)

**Controls** (Governance) – Sun (Soul) – Moon (Mind) – Mars (Virility/strength) – Mercury (Speech) – Jupiter (Knowledge) – Sukra (Potency) – Shani (Grief);

**Guna:** Sun, Moon, Jupiter are Saattvik – Mercury & Venus are Rajasik – Mars & Shani are Taamasik in nature.

**Deities** (**Adhi Devata/Pratyadhi Devata**): Sun (Agni/Rudra) – Moon (Aapa/Gauri) – Mars (Pruthvi/Skanda) – Mercury

(Vishnu/Narayana) – Jupiter (Indra/Bramha) – Venus  
(Indrani/Indra) – Shani (Prajapathi/Yama) – Rahu  
(Sarpa/Kaala) – Kethu (Bramha/Chitragupta)

(NB: List of Deities may differ as per sampradaya/traditions)

**Homa Samit** associated with Navagraha are...



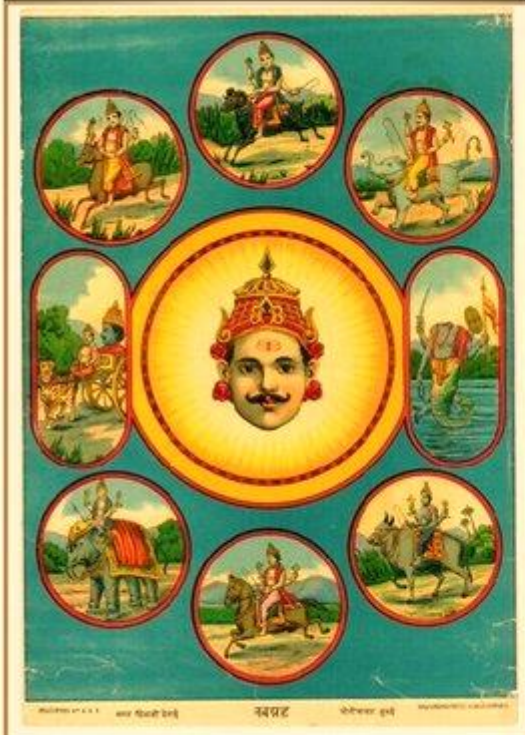
आदित्यादि-नव-ग्रहाः शुभ-करा मेषादयो राशयो  
नक्षत्राणि स-योगकाश्च तिथयस्तद्-देवतास्तद्-गणाः ।  
मासाब्दा ऋतवस्तथैव दिवसाः संध्यास्तथा रात्रयः  
सर्वे स्थावर-जंगमाः प्रति-दिनं कुर्वंतु नो मंगलम् ॥

ಆದಿತ್ಯಾದಿ-ನವ-ಗ್ರಹಾಃ ಶುಭ-ಕರಾ ಮೇಷಾದಯೋ ರಾಶಯೋ  
ನಕ್ಷತ್ರಾಣಿ ಸ-ಯೋಗಕಾಶ್ಚ ತಿಥಯಸ್ತದ್-ದೇವತಾಸ್ತದ್-ಗಣಾಃ |  
ಮಾಸಾಬ್ದಾ ಋತವಸ್ತಥೈವ ದಿವಸಾಃ ಸಂಧ್ಯಾಸ್ತಥಾ ರಾತ್ರಯಃ  
ಸರ್ವೇ ಸ್ಥಾವರ-ಜಂಗಮಾಃ ಪ್ರತಿ-ದಿನಂ ಕುರ್ವಂತು ನೋ ಮಂಗಲಮ್ ||



AdityaAdi-nava-grahAH SuBa-karA mEShAdayO rASayO  
nakShatrANi sa-yOgakaSca tithayastad-dEvatAstad-gaNAH |  
mAsAbdA Rutavastathaiva divasAH sandhyAstathA rAtrayaH  
sarvE sthAvara-jangamAH prati-dinaM kurvantu nO mangalam ||

### Aadityaadi Navagraha Devataabhyo Namaha



नवग्रह प्रार्थना

ॐ सूर्यः शौर्यमथेन्दुरुच्चपदवीं सन्मङ्गलं मङ्गलः ।  
सदबुद्धिं च बुधो गुरुश्च गुरुतां शुक्रः सुखं शं शनिः ।  
राहुर्बाहुबलं करोतु विपुलं केतुः कुलस्योन्नतिम् ।  
नित्यं प्रीतिकरा भवन्तु भवतां सर्वे प्रसन्ना गृहाः ॥

ॐ आदित्यादिनवग्रहदेवताभ्यो नमः

May Surya bless us with prowess,  
Indu (Chandra) with a high position,  
Mangala with auspiciousness,  
Budha with good intellect,  
Guru with dignity,  
Shukra with happiness,  
Shani with prosperity,  
Rahu with strength,  
Ketu with great advancement of family.

May the beneficent Grahas always create joy for all.  
Salutations to the Navagraha Devatas!

## Planetary Transits

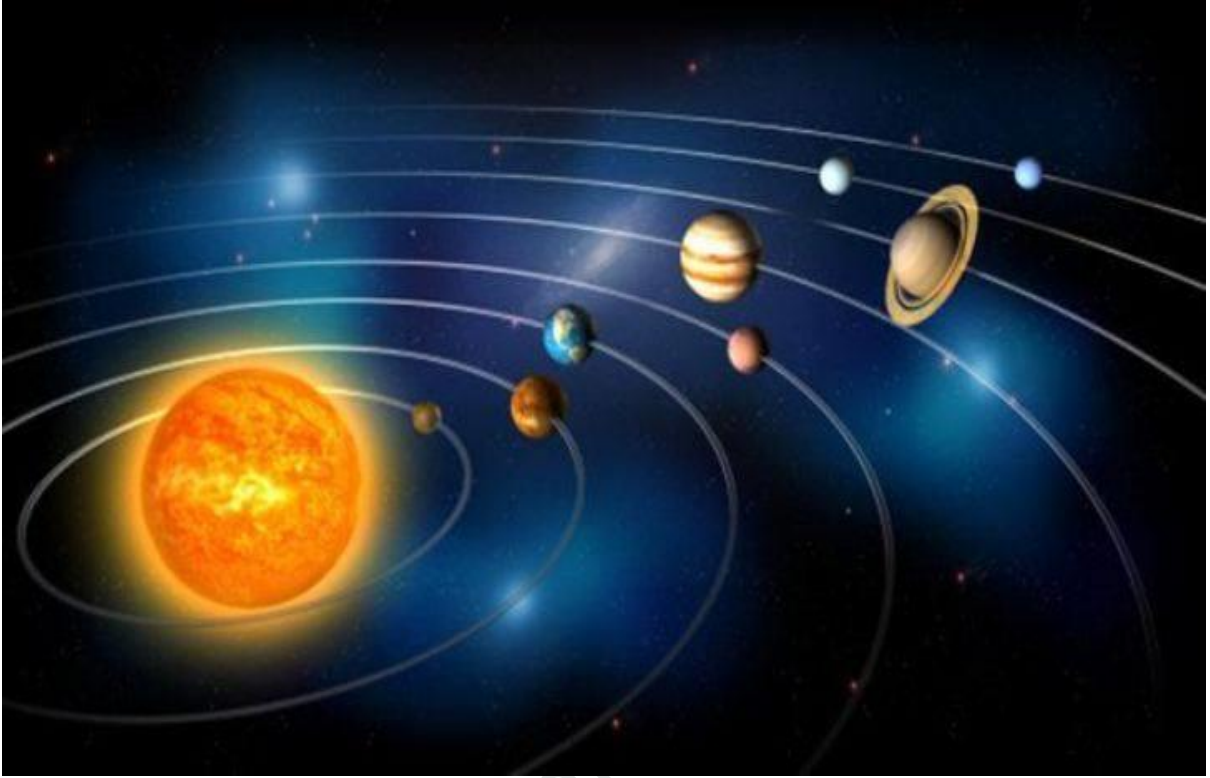
(Concept & Significance)

[A general study]

*Transit is a broad term that we generally come across in various contexts in our day to day life in some context or the other. Literally transit means a journey or a passage of an objective or a body, be it goods or cash or people and in fact life itself is a journey or a transit of soul. Transit or transition is a regular phenomenon in nature that represents a change, passing from one state or stage or place to another. In the eternal, insurmountable and ever revolving wheel of Time*

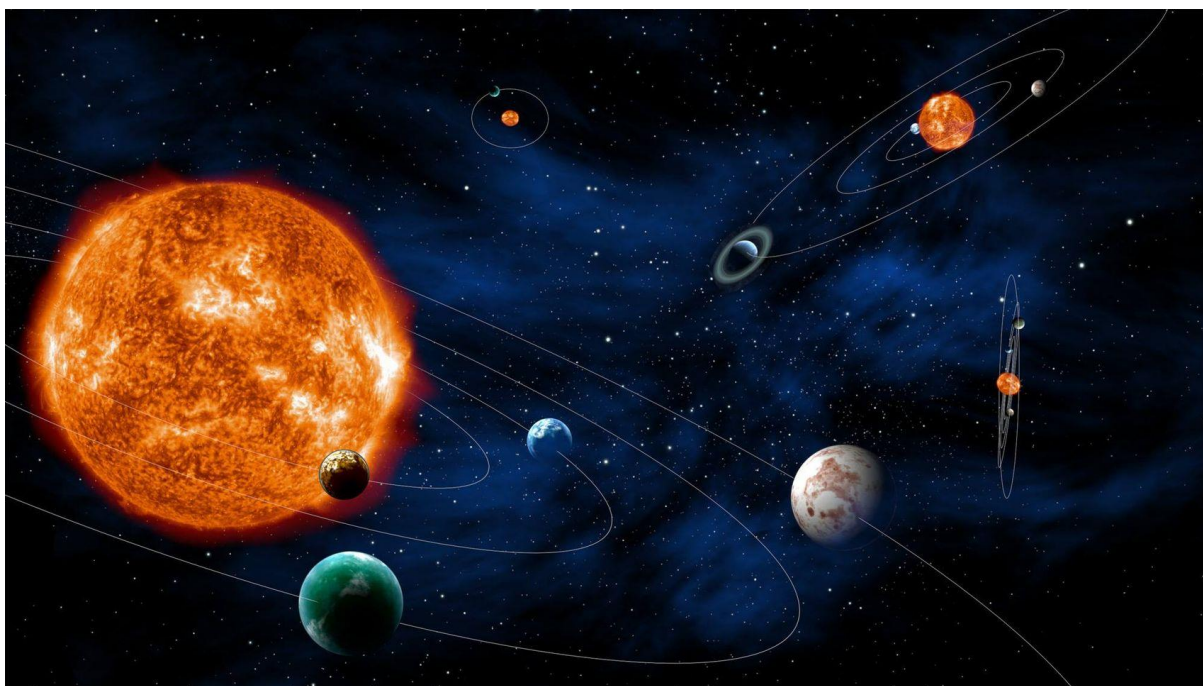


known as *Kalachakra*, transit is a universal phenomenon applicable even to the celestial bodies like stars and planets.



In astrological parlance transit has acquired lot of significance as the predictions are generally based on the transitory position of the planets at a desired time which is known as *Gochara*. Gochara is a Sanskrit word a combination of GO + CHARA. Go in Sanskrit is referred with several meanings like sky, a star, sun, moon and Chara means the one that moves, not fixed, floating.

Gochara means the one that is visible or being in sight, the one that is perceptible or recognizable or to see or be aware of something clearly. Transit of planets from one constellation to the other and from one sign to the other in the zodiac is generally known as Gochara. Transits reflect the placement of planets in the zodiac at a given point of time.

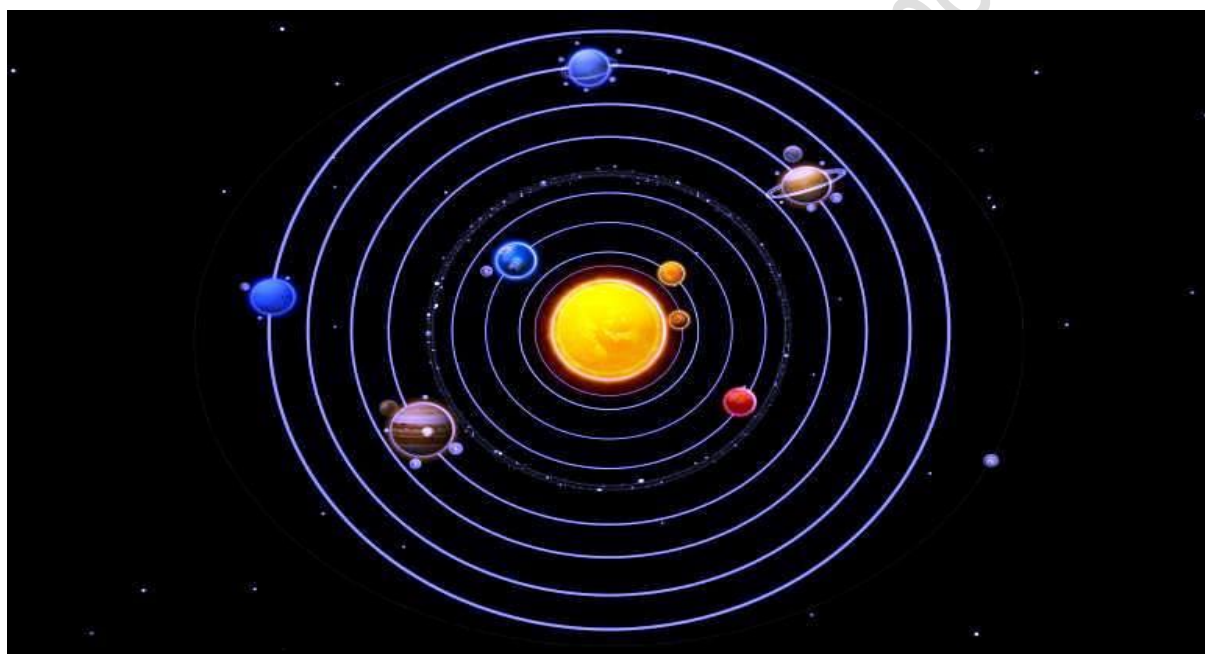


Zodiac is the basis around which planetary transits takes place when they move from one sign (raasi) to the other. We have twelve signs in the zodiac comprising of 360 degrees starting from Aries (Mesha raasi) to Pisces (Meena raasi) and 27 constellations (stars) starting from Aswini to Revathi. Each constellation has four quarters (paadaas) and the zodiac in total has 108 (27x4) quarters accommodating 9 quarters (paadaas) in each sign. Though Sun is a star and Moon is a satellite and Rahu-Kethu are shadowy planets, in Hindu astrology they are referred to as planets resulting in Nava-Grahas (nine planets) who constantly move around the zodiac at regular intervals.

Out of the nine planets Moon, Mercury, Venus, Sun and Mars are fast moving planets in that order and Jupiter, Rahu-Kethu, and Saturn are slow moving planets in that order. While Moon is the fastest planet taking  $2\frac{1}{4}$  days to move from one sign to the other, Saturn is the slowest planet taking  $2\frac{1}{2}$  years to move from one sign to the other in the zodiac. Sun

*the leader of solar system moves at the rate of one degree a day and takes 365 days to complete one complete revolution around the zodiac.*

*All planets except Rahu and Kethu always move in clockwise direction (Savya) in the zodiac, but Rahu- Kethu will always move in anti-clockwise direction (apasavya). Planets maintain a varying degree of distance between each other during transit, whereas Rahu-Kethu always maintains a distance of 180 degrees from each other.*



*During the course of transit planets enter into different states of existence like **debilitation, exaltation, combustion, retrogression, acceleration, stagnation** etc. For example, Libra is the sign of exaltation for Saturn while Aries is its sign of debilitation. Similarly, for Mars, while Capricorn is the sign of exaltation, Cancer is the sign of debilitation. All the planets except Sun and Moon are subject to retrogression or acceleration in their orbits. Planets when they come very nearer to the Sun become combust.*



Each planet has its own rate of velocity or motion depending upon its nearness to or distance from the earth and they do not maintain uniform rate of movement. Though there is a set time frame for planetary transits and in general planets move accordingly but sometimes we come across certain exceptions wherein the periods vary due to reasons like retrogression or acceleration or stagnation. For example, last couple of occasions we have observed Jupiter moving ahead of his schedule to the next sign due to acceleration known as **Athichaara**. When the distance of any planet from the Sun exceeds a particular limit it becomes retrograde and falls behind schedule. Similarly, when the planet comes nearer to the Sun the velocity of the planet is accelerated and the planet moves ahead of schedule. Sometimes planets also get stagnated and stay beyond schedule in a particular sign that is known as **Sthambhana**. For example, recently Mars who has transited into Taurus (Vrushabha) sign is staying for almost six months beyond his schedule of 45 days.

During the course of their journey across the zodiac, planets will also be transiting over one or the other planets by virtue of which certain events occurs like for example Amaavasya (New Moon day) when Sun and Moon are in conjunction, occurrence of eclipses involving Earth, Sun, Moon, and the shadow planets Rahu and Kethu.

**Sankramana** is another word used for Transit and in Hindu philosophy it has acquired lot of religious and spiritual significance. Hindu calendar is based on the movement or transit of Sun and Moon in the zodiac which is known as Sauramana and Chaandramana respectively. According to Sauramana when Sun transits into a zodiac sign that month

is denoted with the name of that raasi or sign. For example, when Sun transits into Aries (Mesha Raasi) it is known as Mesha Maasam. Among Sun transits known as Surya Sankramana, certain transits are given special significance. For example,

*Mesha Sankramana - Beginning of the Solar New Year*

*Karkataka Sankramana-Beginning of Dakshinayana*

*Kanya Sankramana - Pithru Paksham*

*Dhanus Sankramana - Beginning of Dhanurmasam*

*Makara Sankramana - Beginning of Uttarayana*

In Hindu electional astrology transit of Sun in Pisces (Meena raasi), Gemini (Mithuna raasi), Virgo (Kanya raasi), and Sagittarius (Dhanus raasi) is referred to as Soonya masam. In general transit of Sun is not considered as auspicious as there will be certain disturbances in the organization of solar forces and such times are generally not recommended for any good work. On the contrary they are held to be auspicious for meditation, initiation into secret mantras and performance of certain religious rites which are held to purify both the body and soul.

As per Chaandramana when Moon transits into a particular constellation on a Full-Moon day that month is denoted in the name of that star. Thus the names of Lunar months are derived from the constellation in which the full Moon occurs. For example, when Moon transits Chitta constellation that month is denoted as Chaithra masam. Even occurrence of seasons known as Ruthus is based on the transit of Sun and Moon in the zodiac.



Similarly, transit of Jupiter (Brihaspathi) that generally occurs once in twelve months has also acquired special significance as it is associated with the celebration of the sacred **Pushkara** festival. It has become a custom and tradition since time immemorial to celebrate Pushkara festival of a particular river corresponding to the transit of Jupiter in a particular sign in the zodiac. For example, when Jupiter enters into Mesha Raasi which is the first sign in the zodiac it is celebration of Ganga Pushkara.

Pranahitha (Praneetha) Pisces (Meena)	Ganga Aries (Mesha)	Narmada Taurus (Vrushabha)	Saraswathi Gemini (Mithuna)
Sindhu (Indus) Aquarius (Kumbha)	Transit of Jupiter (Brihaspathi) in the Zodiac Vs Pushkara of the selected Rivers		Yamuna Cancer (Karkataka)
Thunga - Bhadra Capricorn (Makara)			Godavari Leo (Simha)
Pushkara- Vaahini Sagittarius (Dhanus)	Bheema Scorpio (Vrischika)	Kaveri Libra (Thula)	Krishna Virgo (Kanya)

Jupiter's transit in the zodiac is the most sought after one as it brings out marked influence on individuals. Jupiter also called Guru-Graha (**Bruhaspathi**) is the most benevolent and benefic among the planets.

Considered as Deva Guru (divine preceptor) Jupiter's blessings (Guru Bala) are very much essential for an individual and His transit into certain positions in Gochaara is most awaited for performing of auspicious ceremonies like marriage; upanayana etc. Even while fixing of muhurtha for auspicious ceremonies it is ensured that Jupiter (Guru) is in

*proper placement either by presence or by aspect in the muhurtha chart.*

### **Guru-Sukra Astha** (Guru/Sukra Moudyami)

Whenever a planet comes close within certain degrees to Sun during transit in the zodiac it loses its lustre thereby ceases to appear temporarily. Astrologically these phenomena are called combustion or Astha or Moudya;

Guru/Sukra are auspicious planets and whenever there is Guru/Sukra Astha no auspicious ceremonies like Upanayana, Vivaha, Gruhapravesa etc. should be performed;

Kaamyakarma like Homa/Yagna, Theertha Yaathra, New Ventures, to be avoided during Guru/Sukra Astha; If it is part of ongoing austerity which was commenced earlier can be continued but not a new sankalpa.

Theertha Yaathra if one had earlier visited the place it can be visited, but visiting for the first time should be avoided during Astha.

During Guru/Sukra Astha, only Nitya & Naimittika karma can be done. No Kaamya karma.

Dates of Astha may differ depending on Calendars (Panchanga) one adopt;

## **Planetary Transit Results**

*(Techniques & impact on individuals)*

*Study of planetary transits known as Gochaara is a branch of astrology that is used popularly as modus operandi for predictions in matters relating to individuals, queries (horary astrology), for fixing of muhurthas (timing), mundane (worldly), etc. For the purpose of this post we are*

confining to the study of transit of planets in relation to the individuals.

A birth chart (natal chart) is a map of the zodiac that signifies planetary positions as they were at the time of birth of an individual, whereas a Gochaara chakra deals with the current movement of planets acting as reference to the natal positions at the time of birth. At any given point of time positions of planets vary in a natal chart when compared to a transit chart and this divergence need to be taken into consideration for the purpose of astrological predictions. Natal positions of the planets represent the intrinsic capability of an individual whereas, the transit positions show the influences which are short lived.

A planet or a Graha is a celestial body that has substantial influence on the living beings on earth. According to Hindu philosophy, Nava Grahas play an important role in human life. Each Graha has a specific role and signification; they are the representatives of the Primordial Supreme God and are the universe's agents for carrying out karmas accumulated throughout the lives current as well as past.

During the course of their transit all the planets come into contact with each of the natal planets according to their varying time schedule as mentioned earlier. When they come in alignment with the natal planets, it will trigger the occurrence of events that will have an impact on an individual's existence. Especially the impact of slow moving planets viz. Jupiter, Rahu, Kethu and Saturn will be much higher, will be for a longer duration and hence have acquired greater significance in the matter of predictions.

## **Techniques of Gochaara results**

Conventionally for the purpose of analyzing the planetary transits, a birth chart is reckoned from the Moon sign that is known as Janma Raasi, the house where Moon is placed at the time of birth. Purusha Sooktha says that Moon is born out of the mind of the Primordial Person (Chandramaa Manaso Jaathah) who is the Kaala Purusha the one who controls the wheel of Time the Kaala-Chakra.

Moon basically the significator of the mind has a strong influence on human lives. Analyzing the planetary positions with respect to the Moon reveals the mental status of an individual. While analyzing a birth chart the results are reckoned both from Lagna (Ascendant) as well as from the Moon sign known as Chandra Lagna, whereas in case of Gochara it is from the Moon sign.

Generally, both natural benefic as well as malefic planets produce favourable results while transiting through their respective favourable houses. While transiting evil houses natural benefic planets produce almost neutral results whereas natural malefic planets give adverse results. Benefic and malefic planets both always provide favourable results while transiting through 11<sup>th</sup> house. Malefic planets do maximum evil while transiting 8<sup>th</sup> or 12<sup>th</sup> house. Saturn gives very bad results while transiting the Janma Raasi or Moon sign. When there is an overlap of periods like Rahu dasa associated with the transit of Saturn in 8<sup>th</sup> house then also it will be a period of trials and tribulations. Transiting planets are likely to make a definite impact while crossing the natal

positions especially the slow moving planets Jupiter, Rahu, Kethu and Saturn.

### **Vedha – Vipareetha Vedha**

Concept of Vedha is another technique used in determining the transit results. Vedha means an affliction, pain or grief. We come across the term Vedha in the Hindu concept of Eclipse. This concept of Vedha (affliction) is also used in astrological studies especially in case of planetary transits. When a planet produces good results from certain positions from the natal Moon, if at the same time some other planet occupies certain other positions from the natal Moon the good results gets nullified during the period of the transiting planet causing affliction. This is known as Vedha.

For example, Saturn transiting 3<sup>rd</sup> house reckoned from Moon sign gives good results, whereas if at the same time some other planet moves through the 12<sup>th</sup> house from Moon sign it becomes Vedha that obstructs the good results being given by Saturn.

Similarly, in converse proportion when a planet gives bad results from certain positions from the natal Moon, if at the same time some other planet occupies certain other positions from the natal Moon the bad results get reduced during the period of the transiting planet causing affliction. This is called as Vipareetha Vedha.

For example, if Saturn is transiting through 12<sup>th</sup> house from the natal Moon, it produces adverse results. If at the same time some other planet moves through the 3<sup>rd</sup> house from Moon sign it becomes Vipareetha Vedha and the adverse results get cancelled during the period of the transiting



planet causing affliction. Exceptions to this Vedha and Vipareetha Vedha are presence of Saturn for Sun and vice-versa, and presence of Mercury for Moon and vice-versa.

### **Ashtakavarga**

Another technique that is generally used in predicting the transit results is as per Ashtakavarga Tables. For example, when a planet transits to a sign with more than 4 points (Bindus) in his own Ashtakavarga Table and with more than 30 points in Sarvaashtakavarga table, it gives favourable results even if it is transiting an evil house.

At the same time, it will give adverse results while transiting an evil house with lesser points than mentioned above. Similarly, if the planet is transiting a favourable house but at the same time the number of points obtained in Ashtakavarga and Sarvaashtakavarga tables are less than 4 & 30 respectively it will produce un-favourable results.

### **Moorthi Nirnaya**

Moorthi-Nirnaya is another method used to determine the transit results. Moorthi means form. Accordingly, during a transit, a planet is supposed to be in the form of Gold (Swarna) or Silver (Rajatha) or Copper (Thamra) or Iron (Loha). It is based on one's radical (natal) Moon sign in relation to the sign in which Moon stands at the time of entry of a planet into a new sign.

For example, when Moon is in 1<sup>st</sup>, 6<sup>th</sup> and 11<sup>th</sup> sign reckoned from the natal Moon at the time of entry of a planet into a new sign it is known as Swarna Moorthi. If the Moon is in 2<sup>nd</sup>, 5<sup>th</sup>, and 9<sup>th</sup> from the natal Moon it is Rajatha Moorthi. If

the Moon is in 3<sup>rd</sup>, 7<sup>th</sup>, and 10<sup>th</sup> sign from the natal Moon it is known as Thamra Moorthi and if it is in 4<sup>th</sup>, 8<sup>th</sup> and 12<sup>th</sup> from the natal Moon it is known as Loha Moorthi.

As Swarna Moorthi, benefic planets produce good results whereas, malefic planets produce adverse results. On the contrary as Loha Moorthi, benefic planets produce bad results whereas, malefic planets give average results. Generally benefic planets produce average to good results as Rajatha and Thamra Moorthi whereas malefic planets produce favourable results as Rajatha and Thamra moorthy.

### **Tharabalam**

There is one more method also that is in vogue in deciding the transit results. It is based on the stellar occupational method that is also known as Tharabalam or strength of the star in which the planet is transiting reckoned from the birth star. Counted from the birth star up to the planets transiting star the number is divided by 9 and if the remainder is 1, 3, 5, and 7 the planet is supposed to give un-favourable results. If it is #7 the results are supposed to be worst.

In predicting the planetary transit (Gochaara) results, Moon and the birth star plays a significant role. Planets when they transit in different signs give varying results and that need not necessarily be common to all those who are born under the same Janma raasi or Moon sign. Transit results mainly depend on the strength, status, location and relationship with other planets in the birth chart.

Gochaara or planetary transit positions are used not only in case of individuals but also used for fixing of muhurthas (timing) for events like marriage, upanayanam, Gruha

*pravesam, or for coronation etc. In case of mundane (worldly) predictions it is used in predicting the political scenario, wars, and other developments, climatic conditions like rainfall, earthquakes, floods, epidemics, celestial events like eclipses, market fluctuations etc.*

*Transit results without taking into account the Vedha and Vipareetha Vedha may prove to be incorrect. A combined assessment of conventional results with the other techniques in vogue gives a comprehensive estimate of the predictions during the transit period of a planet especially the slow moving planets Jupiter, Rahu, Kethu and Saturn.*

*Inferences should also be made by taking into consideration the current positions of the planets in correlation to their positions at the time of birth, the current Dasa-bhukti effect. Though transit results are considered as secondary to the prevailing natal results, yet sometimes they could even modify and change the course of the natal results. Gochaara or planetary transit is not only supplementary to the natal birth chart but also acts as complimentary to it.*

**General time frame for Planetary Transit**  
(from one sign to the other)

<b>Moon</b>	<b>Mercury</b>	<b>Venus</b>	<b>Sun</b>	<b>Mars</b>	<b>Jupiter</b>	<b>Rahu</b>	<b>Kethu</b>	<b>Saturn</b>
<b>2¼ days</b>	<b>30 days</b>	<b>30 days</b>	<b>One month</b>	<b>1½ months</b>	<b>One year</b>	<b>1½ years</b>	<b>1½ years</b>	<b>2½ years</b>

**Planetary transit - Chart of**  
(Auspicious house Vs Vedha house)

<i>Transit Planet</i>	<i>Auspicious house</i>	<i>Vedha house</i>
<i>Sun</i>	3, 6, 10, 11	9, 12, 4, 5 (except Saturn)
<i>Moon</i>	1, 3, 6, 7, 10, 11	5, 9, 12, 2, 4, 8 (except Mercury)
<i>Mars</i>	3, 6, 11	12, 9, 5
<i>Mercury</i>	2, 4, 6, 8, 10, 11	5, 3, 9, 1, 8, 12 (except Moon)
<i>Jupiter</i>	2, 5, 7, 9, 11	12, 4, 3, 10, 8
<i>Venus</i>	1, 2, 3, 4, 5, 8, 9, 11, 12	8, 7, 1, 10, 9, 5, 11, 6, 3
<i>Saturn</i>	3, 6, 11	12, 9, 5 (except Sun)
<i>Rahu &amp; Ketu</i>	3, 6, 11	12, 9, 5

## **Symptoms of Kaliyuga**

(Sri Bhagavata PuranaAntargatha)

In the last Canto (12th) of the epic Sri Bhagavatha Purana scripted by Lord & Sage Sri Vedavyasa more than 5000 years ago, there is a list of predictions/ prophecies/symptoms about the dark times for the present age of Kaliyuga.

They are amazing, so accurate and very much appropriate to the present-day happenings across the world. Some of them are as follows...

ततश्चानुदिनं धर्मः सत्यं शौचं क्षमा दया ।  
कालेन बलिना राजन् नङ्क्ष्यत्यायुर्बलं स्मृतिः ॥

tatas canu-dinam dharmah satyam saucam ksama daya  
kalena balina rajan nanksyaty ayur balam smrtih

(Srimad Bhagavatam 12.2.1)

[Religion, truthfulness, cleanliness, tolerance, mercy, duration of life, physical strength and memory will all diminish day by day because of the powerful influence of the age of Kali.]

वित्तमेव कलौ नृणां जन्माचारगुणोदयः ।  
धर्मन्यायव्यवस्थायां कारणं बलमेव हि ॥

vittam eva kalau nrṇam janmacara-guṇodayaḥ

dharma-nyaya-vyavasthayam karaṇam balam eva hi

(Srimad Bhagavatam 12.2.2)

[In Kali Yuga, wealth alone will be considered the sign of a man's good birth, proper behaviour and fine qualities. And law and justice will be applied only on the basis of one's power.]

दाम्पत्येऽभिरुचिर्हेतुर्मायैव व्यावहारिके ।  
स्त्रीत्वे पुंस्त्वे च हि रतिर्विप्रत्वे सूत्रमेव हि ॥

dampatyē bhirucir hetur mayaiva vyavaharike

stritve pumstve ca hi ratir vipratve sutram eva hi

(Srimad Bhagavatam 12.2.3)

[Men and women will live together merely because of superficial attraction, and success in business will depend on deceit. Womanliness and manliness will be judged according to one's expertise in sex, and a man will be known as a brahmana just by his wearing a thread.]

लिङ्गमेवाश्रमख्यातावन्योन्यापत्तिकारणम् ।  
अवृत्त्या न्यायदौर्बल्यं पाण्डित्ये चापलं वचः ॥

lingam evasrama-khyatav anyonyapatti-karaṇam

avrttya nyaya-daurbalyam panditye capalam vacaḥ

(Srimad Bhagavatam 12.2.4)

[A person's spiritual position will be ascertained merely according to external symbols, and on that same basis people will change from one spiritual order to the next. A person's propriety will be seriously questioned if he does not earn a



good living. And one who is very clever at juggling words will be considered a learned scholar.]

अनाढ्यतैवासाधुत्वे साधुत्वे दम्भ एव तु ।  
स्वीकार एव चोद्वाहे स्नानमेव प्रसाधनम् ॥

anadhyataivasadhutve sadhutve dambha eva tu  
svikara eva codvahe snanam eva prasadhanam

(Srimad Bhagavatam 12.2.5)

[A person will be judged unholy if he does not have money, and hypocrisy will be accepted as virtue. Marriage will be arranged simply by verbal agreement, and a person will think he is fit to appear in public if he has merely taken a bath.]

दूरे वार्ययनं तीर्थं लावण्यं केशधारणम् ।  
उदरंभरता स्वार्थः सत्यत्वे धार्ष्ट्यमेव हि ।  
दाक्ष्यं कुटुम्बभरणं यशोऽर्थे धर्मसेवनम् ॥

dure vary-ayanam tirtham lavanyam kesa-dharanam  
udaram-bharata svarthah satyatve dharstyam eva hi  
dakshyam kutumba-bharanam yaso 'rthe dharma-sevanam

(Srimad Bhagavatam 12.2.6)

[A sacred place will be taken to consist of no more than a reservoir of water located at a distance, and beauty will be thought to depend on one's hairstyle. Filling the belly will become the goal of life, and one who is audacious will be accepted as truthful. He who can maintain a family will be regarded as an expert man, and the principles of religion will be observed only for the sake of reputation.]

एवं प्रजाभिर्दुष्टाभिराकीर्णे क्षितिमण्डले ।  
ब्रह्मविद्वक्षत्रशूद्राणां यो बली भविता नृपः ॥

evam prajabhir dustabhir akirne ksiti-mandale

brahma-vit-ksatra-sudranam yo bali bhavita nrpah

(Srimad Bhagavatam 12.2.7)

[As the earth thus becomes crowded with a corrupt population, whoever among any of their social classes shows himself to be the strongest will gain political power.]

प्रजा हि लुब्धै राजन्यैर्निर्घृणैर्दस्युधर्मभिः ।  
आच्छिन्नदारद्रविणा यास्यन्ति गिरिकाननम् ॥

prajā hi lubdhai rājanyair nirghṛṇair dasyu-dharmabhiḥ  
ācchinna-dāra-draviṇā yāsyanti giri-kānanam

(Srimad Bhagavatam 12.2.8)

[Losing their wives and properties to such avaricious and merciless rulers, who will behave no better than ordinary thieves, the citizens will flee to the mountains and forests.]

शाकमूलामिषक्षौद्रफलपुष्पाष्टिभोजनाः ।  
अनावृष्ट्या विनङ्क्ष्यन्ति दुर्भिक्षकरपीडिताः ॥

saka-mulamisa-ksaudra-phala-puspasti-bhojanah  
anavrstyā vinanksyanti durbhikṣa-kara-piditah

(Srimad Bhagavatam 12.2.9)

[Harassed by famine and excessive taxes, people will resort to eating leaves, roots, flesh, wild honey, fruits, flowers and seeds. Struck by drought, they will become completely ruined.]

शीतवातातपप्रावृद्धिमैरन्योन्यतः प्रजाः ।  
क्षुत्तृड्भ्यां व्याधिभिश्चैव सन्तप्स्यन्ते च चिन्तया ॥

sita-vatatapa-pravṛd-dhimair anyonyatah prajah  
ksut-trdbhyam vyadhibhis caiva santapsyante ca cintaya

(Srimad Bhagavatam 12.2.10)

[Citizens will suffer greatly from cold, wind, heat, rain and snow. They will be further tormented by quarrels, hunger, thirst, disease and severe anxiety.]

त्रिंशद्विंशतिवर्षाणि परमायुः कलौ नृणाम् ॥

trimsad vimsati varsani paramayuh kalau nrnam

(Srimad Bhagavatam 12.2.11)

[The maximum duration of life for human beings in Kali Yuga will become 50 years.]

न रक्षिष्यन्ति मनुजाः स्थविरौ पितरावपि ।

पुत्रान् भार्यां च कुलजां क्षुद्राः शिश्रोदरंभराः ॥

na rakshishyanti manujah sthavirau pitarav api

putrān bhāryām ca kula-jām kṣudrāḥ śiśnodaram-bharāḥ

(Srimad Bhagavatam 12.3.42)

[Men will no longer protect their elderly parents, their children or their respectable wives. Thoroughly degraded, they will care only to satisfy their own bellies and genitals.]

कलौ काकिणिकेऽप्यर्थे विगृह्य त्यक्तसौहृदाः ।

त्यक्ष्यन्ति च प्रियान् प्राणान् हनिष्यन्ति स्वकानपि ॥

kalau kakinike py arthe vigrihya tyakta-sauhridah

tyakshyanti ca priyan pranān hanishyanti svakan api

(Srimad Bhagavatam 12.3.41)

[In Kaliyuga men will develop hatred for each other even over a few coins. Giving up all friendly relations, they will be ready to lose their own lives and kill even their own relatives.]

शूद्राः प्रतिग्रहीष्यन्ति तपोवेषोपजीविनः ।  
धर्मं वक्ष्यन्त्यधर्मज्ञा अधिरुह्योत्तमासनम् ॥

sudrah pratigrahishtyanti tapo-veshopajivinah

dharmam vakshyanty adharma-jna adhiruhyottamasanam

(Srimad Bhagavatam 12.3.38)

[Uncultured men will accept charity on behalf of the Lord and will earn their livelihood by making a show of austerity and wearing a mendicant's dress. Those who know nothing about religion will mount a high seat and presume to speak on religious principles.]

पतिं त्यक्ष्यन्ति निर्द्रव्यं भृत्या अप्यखिलोत्तमम् ।  
भृत्यं विपन्नं पतयः कौलं गाश्चापयस्विनीः ॥

patim tyakshyanti nirdravyam bhritya apy akhilottamam

bhrityam vipannam patayah kaulam gas capayasvinih

(Srimad Bhagavatam 12.3.36)

[Servants will abandon a master who has lost his wealth, even if that master is a saintly person of exemplary character. Masters will abandon an incapacitated servant, even if that servant has been in the family for generations. Cows will be abandoned or killed when they stop giving milk.]

दस्यूत्कृष्टा जनपदा वेदाः पाषण्डदूषिताः ।  
राजानश्च प्रजाभक्षाः शिश्रोदरपरा द्विजाः ॥

dasyutkrishta janapada vedah pashanda-dushitah

rajanas ca praja-bhakshah sisnodara-para dvijah

(Srimad Bhagavatam 12.3.32)

[Cities will be dominated by thieves, the Vedas will be contaminated by speculative interpretations of atheists, political leaders will virtually consume the citizens, and the so-called priests and intellectuals will be devotees of their bellies and genitals.]

कलौ न राजन्जगतां परं गुरुं त्रिलोकनाथानतपादपङ्कजम् ।  
प्रायेण मर्त्या भगवन्तमच्युतं यक्ष्यन्ति पाषण्डविभिन्नचेतसः ॥

kalau na rājan jagatām param guraṁ  
tri-loka-nāthānata-pāda-paṅkajam  
prāyeṇa martyā bhagavantam acyutam  
yakṣyanti pāṣaṇḍa-vibhinna-cetasah

(Srimad Bhagavatam 12.3.43)

[In the Age of Kali people's intelligence will be diverted by atheism, and they will almost never offer sacrifice to the Supreme Personality of Godhead, who is the supreme spiritual master of the universe. Although the great personalities who control the three worlds all bow down to the lotus feet of the Supreme Lord, the petty and miserable human beings of this age will not do so.]

यन्नामधेयं म्रियमाण आतुरः  
पतन् स्वलन् वा विवशो गृणन् पुमान् ।  
विमुक्तकर्मार्गल उत्तमां गतिं  
प्राप्नोति यक्ष्यन्ति न तं कलौ जनाः ॥

yan-nāmadheyam mriyamāṇa āturaḥ  
patan skhalan vā vivaśo grṇan pumān  
vimukta-karmārgala uttamām gatiṁ  
prāpnoti yakṣyanti na taṁ kalau janāḥ

(Srimad Bhagavatam 12.3.44)



[Terrified, about to die, a man collapses on his bed. Although his voice is faltering and he is hardly conscious of what he is saying, if he utters the holy name of the Supreme Lord he can be freed from the reaction of his fruitive work and achieve the supreme destination. But still people in the Age of Kali will not worship the Supreme Lord.]

Kali-Yuga known as Iron age or Black age will be 1/4th virtuous and 3/4th of sin. There will be a gradual deterioration in terms of Dharma (Virtue) as well as longevity of human beings. It becomes progressively worse in terms of morality that will have an impact on human actions.

क्षीयमाणेषु देहेषु देहिनां कलिदोषतः ।  
वर्णाश्रमवतां धर्मे नष्टे वेदपथे नृणाम् ॥  
पाषण्डप्रचुरे धर्मे दस्युप्रायेषु राजसु ।  
चौर्यानृतवृथाहिंसानानावृत्तिषु वै नृषु ॥  
शूद्रप्रायेषु वर्णेषुच्छागप्रायासु धेनुषु ।  
गृहप्रायेष्वाश्रमेषु यौनप्रायेषु बन्धुषु ॥  
अणुप्रायास्वोषधीषु शमीप्रायेषु स्थासुषु ।  
विद्युत्प्रायेषु मेघेषु शून्यप्रायेषु सद्मसु ॥  
इत्थं कलौ गतप्राये जनेषु खरधर्मिषु ।  
धर्मत्राणाय सत्त्वेन भगवानवतरिष्यति ॥

kṣīyamāṇeṣu deheṣu dehinām kali-doṣataḥ  
varṇāśramavatām dharma naṣṭe veda-pathe nṛṇām

pāṣaṇḍa-pracure dharma dasyu-prāyeṣu rājasu  
cauryānṛta-vṛthā-himsā-nānā-vṛttiṣu vai nṛṣu

śūdra-prāyeṣu varṇeṣu cchāga-prāyāsu dhenuṣu  
grha-prāyeṣv āśrameṣu yauna-prāyeṣu bandhuṣu

aṇu-prāyāsv oṣadhīṣu śamī-prāyeṣu sthāsnuṣu  
vidyut-prāyeṣu megheṣu śūnya-prāyeṣu sadmasu

itthaṁ kalau gata-prāye janeṣu khara-dharmiṣu  
dharma-trāṇāya sattvena bhagavān avatariṣyati

(Srimad Bhagavatam 12.2.12 to 16)

[By the time the Age of Kali ends, the bodies of all creatures will be greatly reduced in size, and the religious principles of followers of varṇāśrama will be ruined. The path of the Vedas will be completely forgotten in human society, and so-called religion will be mostly atheistic. The kings will mostly be thieves, the occupations of men will be stealing, lying and needless violence, and all the social classes will be reduced to the lowest level of śūdras.

Cows will be like goats, spiritual hermitages will be no different from mundane houses, and family ties will extend no further than the immediate bonds of marriage. Most plants and herbs will be tiny, and all trees will appear like dwarf śamī trees. Clouds will be full of lightning, homes will be devoid of piety, and all human beings will have become like asses.]

At that time, the Supreme Personality of Godhead will appear on the earth. Acting with the power of pure spiritual goodness, He will rescue eternal religion.

चराचरगुरोर्विष्णोरीश्वरस्याखिलात्मनः ।  
धर्मत्राणाय साधूनां जन्म कर्मपानुत्तये ॥

carācara-guror viṣṇor īśvarasyākhilātmanah

dharma-trāṇāya sādhūnām janma karmāpanuttaye

(Srimad Bhagavatam 12.2.17)

[Lord Vishnu the Supreme Personality of Godhead, the spiritual master of all moving and nonmoving living beings, and the Supreme Soul of all takes birth to protect the principles of religion and to relieve His saintly devotees from the reactions of material work.]

शम्भलग्राममुख्यस्य ब्राह्मणस्य महात्मनः ।  
भवने विष्णुयशसः कल्किः प्रादुर्भविष्यति ॥

śambhala-grāma-mukhyasya brāhmaṇasya mahātmanah  
bhavane viṣṇuyaśasaḥ kalkiḥ prādurbhaviṣyati

[Lord Kalki will appear in the home of the most eminent  
brāhmaṇa of Śambhala village, the great soul Viṣṇuyaśā.]

(Srimad Bhagavatam 12.2.18)

## **REMEDY...**

Despite all of these dark prophecies there is one good quality in  
this age of Kaliyuga, that is...

कलेर्दोषनिधे राजन्नस्ति ह्येको महान् गुणः ।  
कीर्तनादेव कृष्णस्य मुक्तसङ्गः परं व्रजेत् ॥

kaler dosha-nidhe rajann asti hy eko maha gunah

kirtanad eva krishnasya mukta-sangah param vrajet;

(Srimad Bhagavatam 12.3.51)

Different means of liberation have been spelled out applicable  
to each Yuga viz.

- Meditation (penance) in Kritha Yuga;
- Yajna in Tretha Yuga,
- Archana (worship) in Dwapara Yuga;
- whereas, in Kali Yuga only Naama Smarana;

(repetition/chanting of the divine name of Lord Sri Hari) has  
been prescribed as the main means of liberation for the  
mankind.

Although Kaliyuga is an ocean of faults, there is still one good  
quality about this age: simply by chanting the names of Lord

Sri Krishna/ Lord Sri Rama/Sri Hari naama smarane, one can become free from material bondage and be promoted to the transcendental kingdom.

Since in Kali Yuga people will not have the required spiritual strength and capability to perform and carry out rigorous saadhana; NaAma Smarana has been prescribed to achieve the required effect of liberation.

with proper **Anusandhana**...

- Sri RaAghavendra Theertha Guruvanthargatha;
- Sri Bhaaratheeramana Mukhyapraanaanthargatha;
- Sri KrushnaayaNamaha!
- Hari Sarvottama - Vaayu Jeevottama;

"Kaliyugadali Hari namava nenedare kulakotigalu  
uddharisuvavu"... (Sri Purandara Dasaru)

#### ➤ **Kalau Venkatanaayaka**

Lord Venkateswara (Sreenivaasa) is the Presiding Deity of Kaliyuga - Perceivable God - "Hare SreEnivaAsa"

Raajadhwaare Pattedhghorey Sangraamey Ripusankatey  
Boothasarpapishaachaadhibhayam Naasti Kadhaachana||

[Sri Venkatesha Stothra (Brahmanda Purana) - Phalashruti]

Reciting Sri Venkatesha Stothra (Brahmanda Purana) daily three times is a time tested remedy/rescue even in such precarious conditions/situations as mentioned in the sloka by the grace of the most compassionate God Srinivaasa;

आर्ताः विषण्णाः शिथिलाश्च भीताः

ārtāḥ viṣaṇṇāḥ śīthilāśca bhītāḥ

घोरेषु च व्याधिषु वर्तमानाः ।

ghoreṣu ca vyādhiṣu vartamānāḥ ।

संकीर्त्य नारायणशब्दमात्रं

saṅkīrtya nārāyaṇaśabdamaātram

विमुक्तदुःखाः सुखिनो भवन्तु ॥ ३२ ॥

vimuktaduḥkhāḥ sukhino bhavantu ॥ 32 ॥

Whenever one is in distress, troubled, dismal, depression, shaken/broken, frightened, severe illness, in all such situations/circumstances, one will be relieved from troubles, misery, sorrow, if and if only one can chant/recite/spell the glorious name of the Supreme God Narayana who is Achyuta-Ananta-Govinda, and one will be happy and comfortable;

Na vasudevabhaktaanaam-ashubham vidyate kvachit ।

Janma-mrutyu-jaraa-vyaadhi-bhayam naivopajaayate ॥

[No ill-fate befalls on the devotees of the Supreme God VaAsudeva and they will never have fear from birth; death; old age and diseases;]

As long as one follows Hari Sarvottamatva - Vaayu Jeevottamatva there is nothing to fear in any Yuga.

eko vishhNur-mahadbhuutaM

pRithag-bhuutaanyanekashaH!

Trii.nlokaan-vyaapya bhuutaatmaa

bhu.nkte vishvabhug-avyayaH!!

Ancient Hindu scripts declare God as "Eko ViSHnu MaHadbHutah" There is only one gigantic (mega) presence in the universe and that is Lord Vishnu who is there everywhere.

Matchless and unparalleled in excellence Vishnu is the primordial supreme God, the mega spirit, the one who



pervades the many, various and different objects of three worlds of souls.

He is the one who grasps all movable and immovable objects in the universe towards Him at the time of great deluge destroying them while He (Lord Vishnu) remaining composed and untainted;

He is the one who has infinite number of forms and He dwells in the entire Universe; He is invincible; AchyutA;

His glory is infinite. He is highly meritorious among the meritorious. He is beyond description/comprehension;

He is the God of Gods the Supreme God, Maha Vishnu, the Hari Sarvottama. He is Anantha kalyaAna GUNA paripoorna - nirdosHa - dosHadoora - the SuprEme and independent and ultimate rEality – VashHAtkaAra.

'nAham kartA hariH kartA'

[Sri Krushnaarpanamasthu](#)

Hari SARvottama – Vaayu Jeevotama

[Sri GuruRaajo Vijayate](#)

**Authored, composed & edited by**

**© Bhargavasarma (nirikhi krishna bhagavan)**

**[www.bhargavasarma.blogspot.com](http://www.bhargavasarma.blogspot.com)**

**<https://www.facebook.com/bhagavanknl/>**

PS: Slokas, Pictures/Images, Symptoms of Kaliyuga >sangraha from various sources, credits/dhanyavaad to all those creators.

